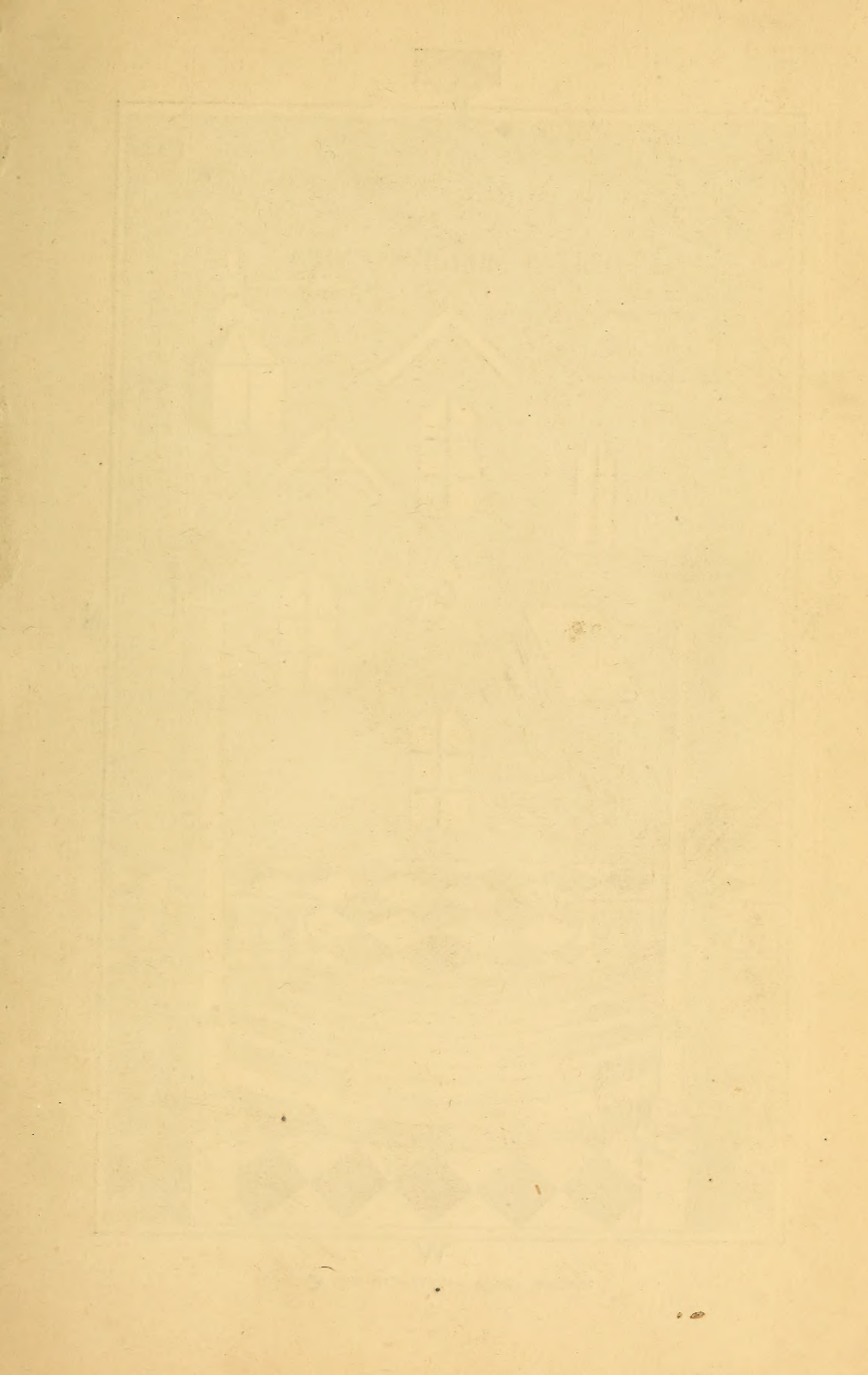


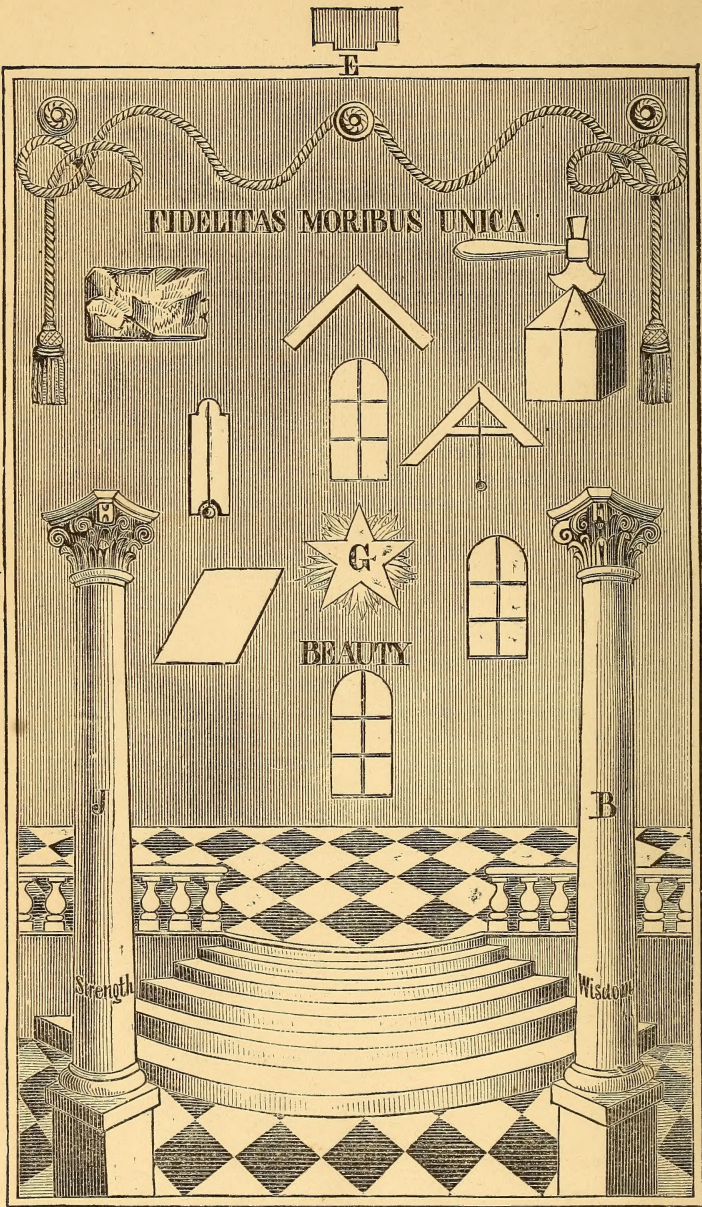
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TRACING BOARD—EIGHTEENTH CENTURY

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RITUALS

8225²

OF

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FREEMASONRY :

COMPRISING THE DEGREES OF

ENTERED APPRENTICE, FELLOW CRAFT, AND MASTER
MASON,

IN THE LODGE .

MARK MASTER, PAST MASTER, MOST EXCELLENT MASTER,
ROYAL ARCH AND THE ORDER OF HIGH PRIESTHOOD,

IN THE CHAPTER ;

ROYAL MASTER, SELECT MASTER, AND SUPER-EXCELLENT
MASTER,

IN THE COUNCIL ;

27/10/4
5004
RED CROSS, KNIGHTS TEMPLAR, AND KNIGHTS OF MALTA,

IN THE COMMANDERY.

TOGETHER WITH

*The Ceremonies of Dedication, Consecration, and Installation of
Officers in the several Branches of the Order.*

NEW YORK :
MASONIC PUBLISHING COMPANY,
432 BROOME STREET.
1870.

HS 457
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District of New York.

09-19645



AHIMAN REZON.

SIGNIFICATION OF THE TERM.

BY WILLIAM S. ROCKWELL,

GRAND MASTER OF GEORGIA.

THESE two words have acquired a wide Masonic celebrity. They constituted the title of the Book of Constitutions, used by the division of Freemasons, which separated from the Grand Lodge of England in 1736, and have since become the usual designation of such works in this country. DERMOTT, in 1772, styled his book the TRUE *Ahiman Rezon*, and he claimed for his portion of the Order the practice of Ancient Masonry. The inference is obvious that there was a spurious work under this title then extant. An inquiry into their meaning is, therefore, not irrelevant.

I have met with no exposition of the signification of this phrase, except in the edition first published in South Carolina by Dr. DALCHO, in 1807, and reprinted, with additions, in 1822; and afterward re-arranged and edited by Dr. MACKAY in 1852; and, also, in the "*Lexicon of Freemasonry*," by the last-mentioned distinguished author.

The following is Dr. DALCHO's definition in the edition of 1822: "The Book of Constitutions is usually denominated AHIMAN REZON. The literal translation of *ahiman* is a *prepared brother*, from *manah*, to *prepare*; and that of *rezon*, *secret*. So that Ahiman Rezon literally means *the secrets of a prepared brother*. It is likewise supposed to be a corruption of *achi man ratzon*, the thoughts or opinions of a true and faithful brother."

There are several difficulties which seem to render this definition inadmissible. The derivations do not appear to be in accordance with the structure of the Hebrew language (if the words be Hebrew); and the phrase, with this view of its derivation, has no grammatical construction. The Hebrews were accustomed to a species of inversion, which in our language has no parallel: for example, *the great work of Jehovah* would be in Hebrew *מעשה יהוה הגדול*, literally, *work of Jehovah the great*. Now, if the phrase under consideration was intended to import "the secrets of a prepared brother," the construction would have been, according to the example just

quoted, *ahi rezon man*. But there are further objections to this rendering of the phrase into English. True, מנה *MNE*, to divide, to number, in its piél form, signifies to appoint, to constitute, and, in that sense, to prepare; yet, in accordance with the genius of the Hebrew tongue, it undergoes a change in its vocalization. Its stem-letter is doubled, and the vowel sound softened; it is pronounced *minnah*, and its derivative should be *ahiminnah*. In Chaldee, רז *RZ* signifies a secret, and might be imported into the Hebrew, but its plural is *razin*; besides, it is something of a misnomer to call a published book "*Secrets of a prepared brother*."

The last suggestion of Dr. DALCHO would seem more plausible, if it were not open to the same grammatical objection. *MAN* can not signify *true* or *faithful*, unless derived from מנן *AMN*, and then the compound word would be *achiamon*; and if the א *A* of *AMN* suffered elision, it would indicate a different radical, and if no elision took place, the two letters י *I* and א *A* would not coalesce, but the י *I* resumes its consonant sound as in בנימין *BNIMIN* (which we sound *Benjamin*), the vocalization would then be *Ahijamon*.

Dr. MACKEY thus renders it:—"This title is derived from three Hebrew words—*ahim*, brothers; *manah*, to select or appoint; and *razon*, the will or law—and it, consequently, signifies "the law of appointed or selected brothers."

It is true, that this definition more nearly accords with what the book contains, than that proposed by DALCHO; yet, there would seem to be no less formidable objections to this view of its signification. The verb מנה *MNE*, above referred to by DALCHO, in Kal, (i. e., its active form) means to appoint, but its radical meaning is to number; it was one of the prophetic words written by the spectral hand on the wall of Belshazzar's banqueting-room. It is itself a derivative, and will not rid us of the final ה *E*, and if it be any part of the root of the word, we must read *ahimanah*. It is just to notice, that the radical of this verb, signifying something divided מן *MN*, from the obsolete root מנן *MNN*, when in composition, conveys the idea of a law, rule or precept, in conformity with which something is done; as, for example, מצי יורה *MPhI IHOh* by command of JEHOVAH (II. Chron. xxxvi. 12), but then the grammatical construction would require some other signification of *rezon*, and it should be construed as an adjective, in conformity with the example above quoted, and it might read *ahi*, being the genitive singular (אחי *AHI*), the "*Supreme Law of a Brother*."

GENERAL AHIMAN REZON.

BY

DANIEL SICKELS, 33°,

SECRETARY-GENERAL OF THE SUPREME COUNCIL, NORTHERN JURISDICTION,

ETC.

"I should say much more if I were not afraid of being heard by those who are uninitiated; because men are apt to deride what they do not understand; and the ignorant, not being aware of the weakness of their minds, condemn what they ought most to venerate."—CYRIL, OF ALEXANDRIA.

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District of New York.

EXPLANATION OF THE FRONTISPIECE.

THE Tracing-Board, or Floor-Cloth of an Entered Apprentice, here described, is a copy of a reproduction of Bro. GEORGE OLIVER, D. D., in his *Historical Landmarks of Freemasonry*, as follows: "This was used in the early part of the last century. It varies considerably from our improved system, although we observe with pleasure, that it contains the Ancient Landmarks of the Order. It is an oblong square, between the cardinal points; the Master is placed in the East, with an altar before him, and the Wardens both in the West, as was the custom in many of our Lodges up to the time of the union in 1813. The three lights are placed in the N. E., S. E., and S. W. The two pillars, J. and B., are in the West, inscribed 'Strength and Wisdom,' and are both of the Corinthian Order; while the center of the Tracing-Board is occupied by a Blazing Star of five points, inclosing the letter G, and inscribed Beauty. Between the two pillars ascending from the west, are seven steps upon a Mosaic Pavement; but the Tesselated Border, or Indented Tessel, as it was called, is omitted. In the East, West, and South, are portrayed three windows. The W. Master's Tracing-Board is near the Blazing Star, while the corresponding Immovable Jewels are considerably higher up toward the East—the one called the Brute Stone,* the other the pointed Cubical Stone.† In the apex of the latter, an ax is inserted. The East is distinguished by a square, the South by a level, and the North by a plumb-rule, or perpendicular. The whole is surmounted by a cable-tow, or tow-line, as then called, with a tassel at each end."

* This was also called the Broached Thurnel, one of the original immovable jewels, (according to the English system,) and was used as symbol for the Entered Apprentice to learn to work upon. It was subsequently called the Brute Stone, or Rough Ashlar.

† Now better known as the Perfect Ashlar.

"How far any will be guided by me I hope I shall always know myself so well as to leave that to their own choice. As to the inutility of my inquiries, and also the impartiality of them, here I confess myself to wish (as I think what I wish) they may be good, not absolutely terminating upon myself, that the reader will consider them with as unbiassed a freedom as I have written."—SHUCKFORD.

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GENERAL AHIMAN REZON

AND

FREEMASON'S GUIDE.

INTRODUCTORY.



REEMASONRY is a moral institution, established by virtuous men, with the praiseworthy design of recalling to our remembrance the most sublime TRUTHS, in the midst of innocent and social pleasures,—founded on LIBERALITY, BROTHERLY LOVE, and CHARITY. "It is a beautiful system of MORALITY, veiled in allegory and illustrated by symbols." TRUTH is its center—the point whence its radii diverge, direct its disciples to a correct knowledge of the Great Architect of the Universe, and the moral laws which he has ordained for their government.*

A proper administration of the various ceremonies connected with the Ritual of Freemasonry is of the highest importance, as these form the distinctive peculiarity of the institution. In their nature, they are simple; in their end, moral and instructive. They naturally excite a high degree of curiosity in a newly-initiated Brother, and create an earnest desire to inves-

*To use the words of an elegant writer, "Freemasonry is an institution, not, as the ignorant and uninstructed vainly suppose, founded on unmeaning mystery, for the encouragement of bacchanalian festivity and support of mere good-fellowship; but an institution founded on eternal reason and truth, whose deep basis is the civilization of mankind, and whose everlasting glory is supported by those two mighty pillars—SCIENCE and MORALITY."

tigate their meaning, and to become acquainted with their object and design. It requires, however, close application and untiring diligence to ascertain the precise nature of every ceremony which our ancient brethren saw reason to adopt in the formation of an exclusive system, which was to pass through the world unconnected with the religion and politics of all times, and of every people among whom it should flourish and increase. In order to preserve our ceremonies from the hand of innovation, it is essentially necessary that every officer should be thoroughly acquainted with them, and that a firm determination should exist among the Craft to admit *no change*. A few words here or there may not in themselves appear of much consequence; yet, by frequent allowance, we become habituated to them, and thus open the door to evils of more serious magnitude. There is, there can be, no safety but in a rigid adherence to the ancient ceremonies of the Order. These ceremonies and regulations are fixed by rules similar to those governing affairs in social life. Every Freemason is required to bring his portion of good ideas, and contribute to the perfecting of the ceremonies and symbols, and to the edification of TRUTH, the universal and eternal temple, which will one day inclose all humanity within its precincts.



ORIGIN OF MASONRY, AND ITS ADVANTAGES.

FROM the commencement of the world, we may trace the foundation of Masonry. Ever since symmetry began, and harmony displayed her charms, our Order has had a being. During many ages, and in many different countries, it has flourished. No art, no science, preceded it. In the dark periods of antiquity, when literature was in a low state, and the rude manners of our forefathers withheld from them that

knowledge we now so amply share, Masonry diffused its influence. This science unveiled, arts arose, civilization took place, and the progress of knowledge and philosophy gradually dispelled the gloom of ignorance and barbarism. Government being settled, authority was given to laws, and the assemblies of the Fraternity acquired the patronage of the great and the good, while the tenets of the profession diffused unbounded philanthropy.

Abstracted from the pure pleasures which arise from friendship so wisely constituted as that which subsists among Masons, and which it is scarcely possible that any circumstance or occurrence can erase, Masonry is a science confined to no particular country, but extends over the whole terrestrial globe. Wherever the arts flourish, there it flourishes too. Add to this, that by secret and inviolable signs, carefully preserved among the fraternity, it becomes an universal language. Hence, many advantages are gained: the distant Chinese, the wild Arab, and the American savage, will embrace a brother Briton, and know that, besides the common ties of humanity, there is still a stronger obligation to induce him to kind and friendly offices. The spirit of the fulminating priest will be tamed, and a moral brother, though of a different persuasion, engage his esteem: for mutual toleration in religious opinions is one of the most distinguishing and valuable characteristics of the Craft. As all religions teach morality, if a brother be found to act the part of a truly honest man, his private speculative opinions are left to God and himself. Thus, through the influence of Masonry, which is reconcilable to the best policy, all those disputes which embitter life and sour the tempers of men, are avoided; while the common good, the general object, is zealously pursued.

From this view of our system, its utility must be sufficiently obvious. The universal principles of the Art unite,

in one indissoluble bond of affection, men of the most opposite tenets, of the most distant countries, and of the most contradictory opinions; so that in every nation a Mason may find a friend, and in every climate a home.*

Such is the nature of our institution, that, in the Lodge, which is confined to no particular spot, union is cemented by sincere attachment, and pleasure reciprocally communicated in the cheerful observance of every obliging office. Virtue, the grand object in view, luminous as the meridian sun, shines refulgent on the mind, enlivens the heart, and heightens cool approbation into warm sympathy and cordial attention.—PRESTON.



GOVERNMENT OF THE FRATERNITY.

THE mode of government observed by the Fraternity will give the best idea of the nature and design of the Masonic Institution.

Three classes are established among Masons, under different appellations. The privileges of each class are distinct; and particular means are adopted to preserve those privileges to the just and meritorious. Honor and probity are recommendations to the First Class; in which the practice of virtue is enforced, and the duties of morality are inculcated; while the mind is prepared for a regular progress in the principles of knowledge and philosophy. Diligence, assiduity, and application, are qualifications for the Second Class; in which is given an accurate elucidation of science, both in theory and practice. Here human reason is cultivated by a due

* On this principle, unfortunate captives in war, and sojourners, accidentally cast on a distant shore, are particular objects of attention, and seldom fail to experience indulgence from Masons; and it is very remarkable that there is not an instance on record of a breach of fidelity, or of ingratitude, where that indulgence has been liberally extended.

exertion of the intellectual powers and faculties; nice and difficult theories are explained; new discoveries are produced, and those already known beautifully embellished. The Third Class is restricted to a selected few, whom truth and fidelity have distinguished, whom years and experience have improved, and whom merit and abilities have entitled to preferment. With them the ancient landmarks of the Order are preserved; and from them we learn the necessary instructive lessons which dignify the Art, and qualify the professors to illustrate its excellence and utility.

Such is the established plan of the Masonic System. By this judicious arrangement, true Friendship is cultivated among different ranks of men, Hospitality promoted, Industry rewarded, and Ingenuity encouraged.—PRESTON.



THE LODGE AND ITS GOVERNMENT.

1. THE room in which a certain number of Freemasons assemble, for business connected with the institution, is called a LODGE. The assembly, or organized body of Freemasons, is also called a Lodge, just as the word CHURCH is expressive both of the congregation and the place in which they meet to worship. A Lodge of Freemasons, to be legally constituted, must be in possession of an unreclaimed charter, granted by the Grand Lodge in whose jurisdiction it is situated; the Book of the Law; Square and Compasses; the Book of Constitutions; a code of By-Laws; its Officers, and a sufficient number of members (not less than seven) to perform the ceremonies pertaining to the Order.

2. The constitutional officers of a Lodge are the Worshipful Master, Senior Warden, Junior Warden, Treasurer, Secretary, Senior Deacon, Junior Deacon, and Tiler. To which may be

added, two Stewards, (sometimes called Masters of Ceremonies,) a Marshal, a Chaplain, and an Organist.

3. A Lodge ought to assemble at least once a month for work and instruction.

4. A Lodge has the right to do all the work of Ancient Craft Masonry; to be represented at all the communications of the Grand Lodge; to elect and install its officers; to increase its numbers by the admission of new members, and no member can be forced upon a Lodge without its consent; to make by-laws for its government; to exclude a member, on cause shown, temporarily or permanently; to levy tax on its members; to appeal to the Grand Lodge or Grand Master from the decision of its Master; to exercise penal authority over its own members, and over all unaffiliated Masons living within the limits of its jurisdiction, and to change its time and place of meeting within the town or city designated in its warrant.

5. A Lodge under dispensation is a temporary and inchoate organization of Freemasons, acting under authority from the Grand or Deputy Grand Master; is not entitled to representation in the Grand Lodge; cannot elect or install officers; is without power to frame by-laws, or adopt a seal.

QUALIFICATIONS OF CANDIDATES.

THE qualifications which are essential in those who apply for initiation into the mysteries of Freemasonry, are of two kinds, *Internal* and *External*.*

* It is true that the ritual of the first degree says, that "it is the internal and not the external qualifications which recommend a man to be made a Mason;" but the context of the sentence shows that the external qualifications there referred to are "worldly wealth and honors." The ritual, therefore, has of course no allusion to the sort of external qualifications which are here to be discussed.

The Internal qualifications of a candidate are those which lie within his own bosom, and are not known to the world. They refer to his peculiar dispositions toward the institution; his motives and design in seeking an entrance into it. Hence they are known to himself alone; and a knowledge of them can only be acquired from his own solemn declarations.

The External qualifications are those which refer to his outward fitness for initiation, and are based on his moral and religious character, the frame of his body, the constitution of his mind, and his social position. A knowledge of these is to be acquired from a careful examination by a committee appointed for that purpose.

The person who desires to be made a Mason must be a man, believing in the existence of a Supreme Being and of a future existence; at least twenty-one years of age; of good moral character, temperate, industrious, and capable of earning an honest livelihood; he must come of his own free-will and accord, uninfluenced by mercenary or other improper motives; be of sound mind and body; capable of reading and writing; not deformed or dismembered, but hale and sound in his physical conformation, having his right limbs, as a man ought to have.



ADMISSION OF CANDIDATES.

By the regulations of the Fraternity, a candidate for the mysteries of Masonry cannot be initiated in any regular Lodge, without having stood proposed one regular meeting, unless a dispensation be obtained in his favor. All applications for initiation should be made in writing, at a regular meeting of the Lodge, giving name, residence, age, occupation, and references, in the following form:

*To the Worshipful Master, Officers and Brethren
of Lodge, No. . . . , Free and Accepted Masons.*

THE undersigned, unbiassed by the improper solicitation of friends, and uninfluenced by mercenary or other unworthy motives—prompted by a favorable opinion of your ancient and honorable institution, and a desire for knowledge—freely and voluntarily offers himself a candidate for initiation into the mysteries of Freemasonry, and respectfully prays that he may be admitted and become a member of your Lodge, promising a cheerful conformity to the ancient usages and established customs of the Order.

Was born in , is years of age ; occupation , and resides

A. B.

Recommended by

The petition, having been read in open Lodge, is placed on file. A committee is then appointed to investigate the character and qualifications of the petitioner. If, at the next regular meeting of the Lodge, the report of the committee be favorable, the necessary preparations are made for his admission.

OPENING AND CLOSING THE LODGE.

IN all regular assemblies of men who are convened for wise and useful purposes, the commencement and conclusion of business are accompanied with some form. In every country in the world the practice prevails, and is deemed essential. From the most remote periods of antiquity, it may be traced, and the refined improvements of modern times have not totally abolished it.

Ceremonies, when simply considered, it is true, are little more than visionary delusions; but their effects are sometimes important. When they impress awe and reverence on the mind, and engage the attention by external attraction to solemn rites, they are interesting objects. These purposes are effected by judicious ceremonies, when regularly conducted and properly arranged. On this ground, they have received the sanction of the wisest men in all ages, and consequently could not escape the notice of Masons. To begin well, is the most likely means to end well; and it has been properly remarked, that when order and method are neglected at the beginning, they will be seldom found to take place at the end.

The ceremonies of OPENING and CLOSING a Lodge with solemnity and decorum is, therefore, universally admitted among Masons, and which differ in each of the degrees; but differ so slightly as not to affect their general character. They must, therefore, be considered in reference to the several purposes which they are designed to accomplish.

To conduct these ceremonies with propriety, ought to be the peculiar study of every Mason, especially of those who have the honor to rule in our assemblies. To persons who are dignified, every eye is naturally directed for propriety of conduct and behavior; and from them other brethren, who

more less informed, will naturally expect to derive an example worthy of imitation. From a share in these ceremonies no Mason can be exempted. This is the first request of the Master, and the prelude to all business. No sooner has it been signified that the Lodge is about to be opened, than every officer repairs to his station, and the intent of the meeting becomes the sole object of attention.

A Lodge must always be opened on the Third Degree, and in due form, for the transaction of any business, except that of initiating or passing a candidate into the mysteries of the first and second degrees. The first business after opening, if it be a *regular* communication, is the reading of the minutes of the preceding communication, for the information of the brethren. The minutes of the proceedings of the evening should, also, always be read before the Lodge is closed, that the brethren may know that they have been properly recorded, and then duly approved.

The Lodge should always be opened and closed with prayer.

P R A Y E R,

TO BE USED AT OPENING.

MOST holy and glorious Lord God, the Great Architect of the Universe, the Giver of all good gifts and graces! Thou hast promised that, "where two or three are gathered together in thy name, thou wilt be in their midst, and bless them." In thy name we have assembled, and in thy name we desire to proceed in all our doings. Grant that the sublime principles of Freemasonry may so subdue every discordant

passion within us—so harmonize and enrich our hearts with thine own love and goodness—that the Lodge at this time may humbly reflect that order and beauty which reign for ever before thy throne.—Amen.

Response by the brethren.—So mote it be.

ANOTHER PRAYER,

WHICH MAY BE USED AT OPENING.

GREAT Architect of the Universe! in thy name we have assembled, and in thy name we desire to proceed in all our doings. Grant that the sublime principles of Freemasonry may so subdue every discordant passion within us—so harmonize and enrich our hearts with thine own love and goodness—that the Lodge at this time may reflect that order and beauty which reigns for ever before thy throne.—Amen.

Response.—So mote it be.

In addition to the Prayer, the following CHARGE may be given:

The ways of virtue are beautiful. Knowledge is attained by degrees. Wisdom dwells with contemplation; there we must seek her. Let us then, brethren, apply ourselves with becoming

zeal to the practice of the excellent principles inculcated by our Order. Let us ever remember that the great objects of our association are, the restraint of improper desires and passions, the cultivation of an active benevolence, and the promotion of a correct knowledge of the duties we owe to God, our neighbor, and ourselves. Let us be united, and practice with assiduity the sacred tenets of our Order. Let all private animosities, if any unhappily exist, give place to affection and brotherly love. It is useless parade to talk of the subjection of irregular passions within the walls of the Lodge, if we permit them to triumph in our intercourse with each other. Uniting in the grand design, let us be happy ourselves, and endeavor to promote the happiness of others. Let us cultivate the great moral virtues which are laid down on our Masonic Trestle-board, and improve in every thing that is good, amiable, and useful. Let the benign Genius of the Mystic Art preside over our councils, and under her sway let us act with a dignity becoming the high moral character of our venerable institution.

Or the following Ode may be sung:

AIR—*Dundee.*

With-in our tem-ple met a - gain, With
 hearts and pur-pose strong, We'll raise our notes of
 grate-ful praise, With u - nion in our song.

Around our altar's sacred shrine
 May Love's pure incense rise,
 Bearing upon its mystic flame
 Our music to the skies!

P R A Y E R ,

TO BE USED AT CLOSING.

SUPREME Architect of the Universe, accept our
 humble thanks for the many mercies and bless-
 ings which thy bounty has conferred on us, and
 especially for this friendly and social intercourse.

Pardon, we beseech thee, whatever thou hast seen amiss in us since we have been together; and continue to us thy presence, protection, and blessing. Make us sensible of the renewed obligations we are under to love thee, and as we are about to separate, and return to our respective places of abode, wilt thou be pleased so to influence our hearts and minds, that we may each one of us practice, out of the Lodge, those great moral duties which are inculcated in it, and with reverence study and obey the laws which thou hast given us in thy Holy Word.—Amen.

Response.—So mote it be.

CHARGE,

TO BE USED AT CLOSING.

BRETHREN: You are now to quit this sacred retreat of friendship and virtue, to mix again with the world. Amidst its concerns and employments, forget not the duties you have heard so frequently inculcated and forcibly recommended in this Lodge. Be diligent, prudent, temperate, discreet. Remember that around this altar you have promised to befriend and relieve every

brother who shall need your assistance. Remember that you have promised to remind him, in the most tender manner, of his failings, and aid his reformation; to vindicate his character, when wrongfully traduced; suggest, in his behalf, the most candid and favorable circumstances. Is he justly reprehended? Let the world observe how Masons love one another.

These generous principles are to extend further. Every human being has a claim upon your kind offices. Do good unto all. Recommend it more especially to the household of the faithful.

By diligence in the duties of your respective callings; by liberal benevolence and diffusive charity; by constancy and fidelity in your friendships, discover the beneficial and happy effects of this ancient and honorable institution. Let it not be supposed that you have here labored in vain, and spent your strength for naught; for your work is with the LORD and your recompense with your God.

Finally, brethren, be ye all of one mind; live in peace, and may the God of love and peace delight to dwell with and bless you!

The following ODE may be sung at closing:

AIR—Sicilian Hymn.

Now our so - cial la - bors clos - ing, Homage
 of the heart we pay; Each in con - fi -
 - dence re - posing, Kindest thoughts that ne'er decay.

Let us each, in Time's commotion,
 Heav'nly light and truth implore:
 Thus we'll pass life's stormy ocean,
 Landing on a happier shore.

CLOSING BENEDICTION.

MAY the blessing of Heaven rest upon us and
 all regular Masons! May brotherly love prevail,
 and every moral and social virtue cement us!—
 Amen. *Res.*—So mote it be.

FIRST DEGREE.

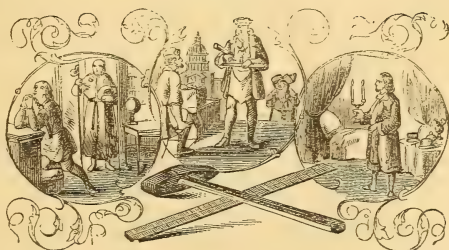


ENTERED APPRENTICE.

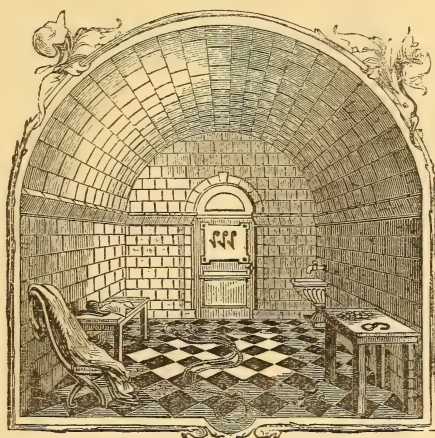
“There are many prominent emblems in this degree, teaching, first, the propriety of maintaining regularity of life, and attending to the due improvement of time, by conforming to the prescribed rules, for which eight hours are allotted to repose, eight to labor, and eight to the service of God. Secondly, the cleansing of our hearts and minds from every vice, is inculcated, thereby fitting our bodies as living stones for that spiritual edifice built by the Grand Architect of the Universe. There are many other emblems in this First Step, representing human life as being chequered with good and evil; pointing to the comforts and blessings that surround us, and impressing upon our minds the necessity of a reliance on Divine Providence. Our imperfect condition by nature is likewise adverted to, and the state of perfection to which we hope to arrive by virtuous education, aided by the blessing of God upon our own endeavors, and a due observance of the Holy Scriptures, as pointing out the whole duty of man. Indeed, everything in this degree is adapted to impress upon the mind of the candidate the necessity of maintaining purity of life and conduct, in order to ensure a happy immortality.”—STONE

ENTERED APPRENTICE.

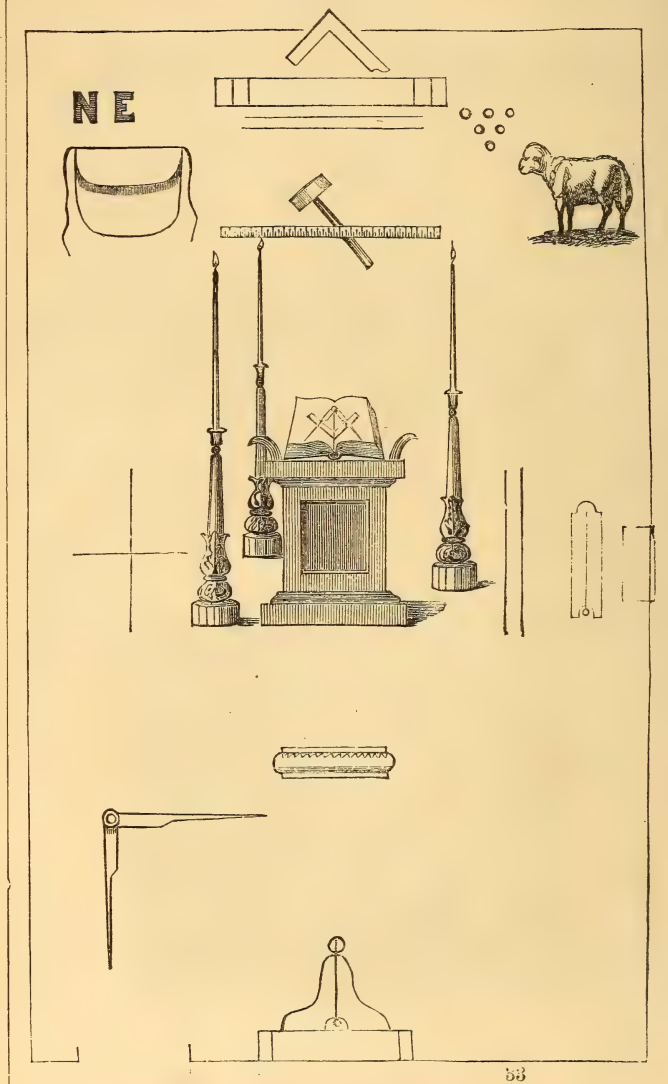
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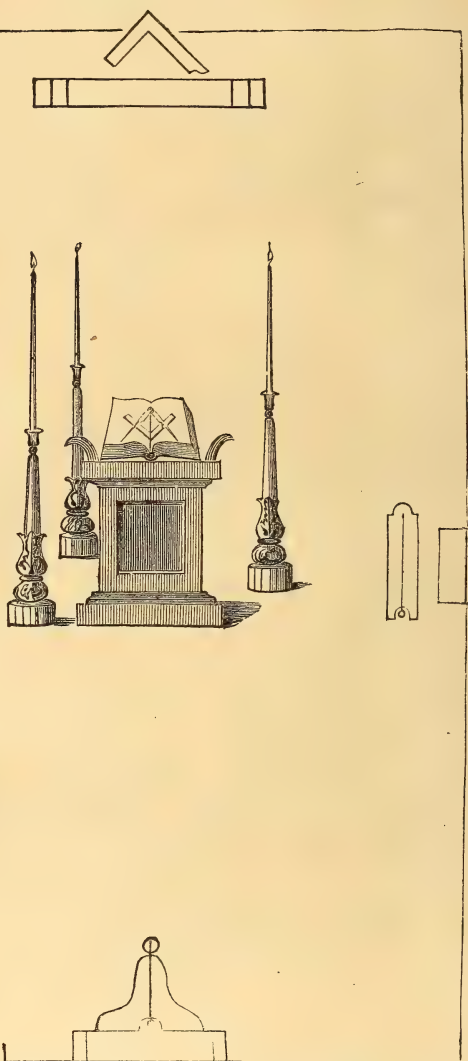
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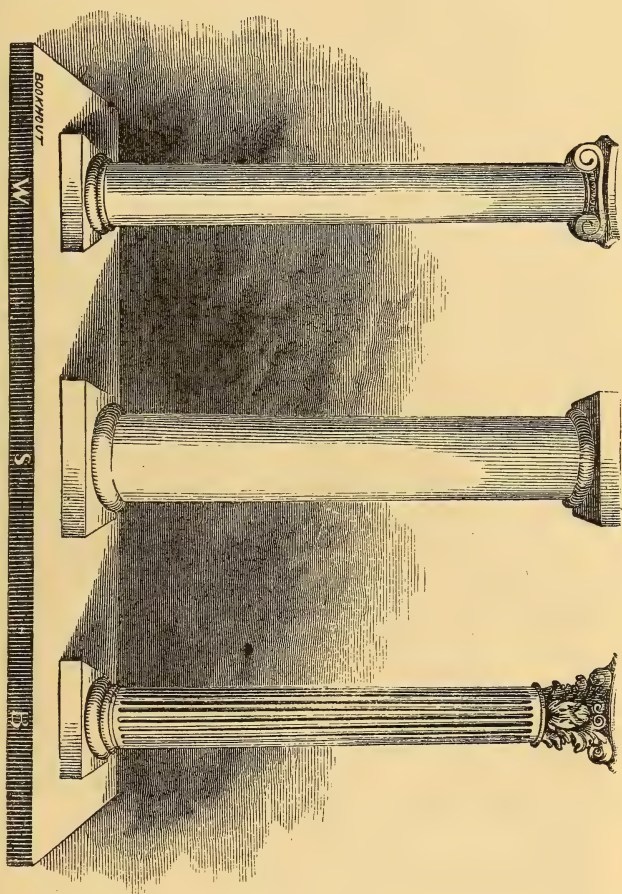
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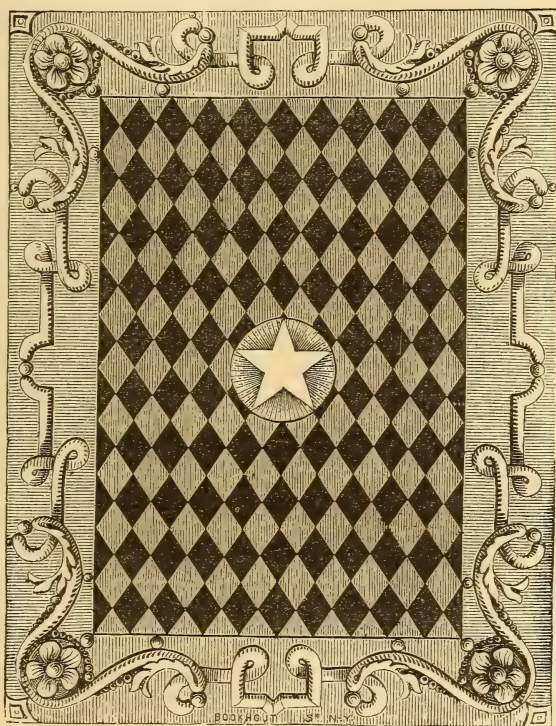
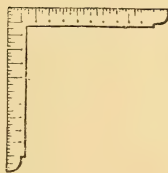
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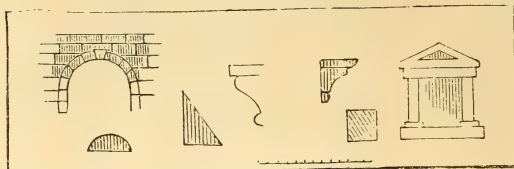
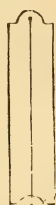
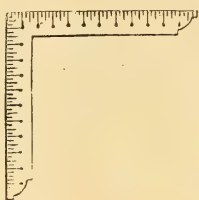
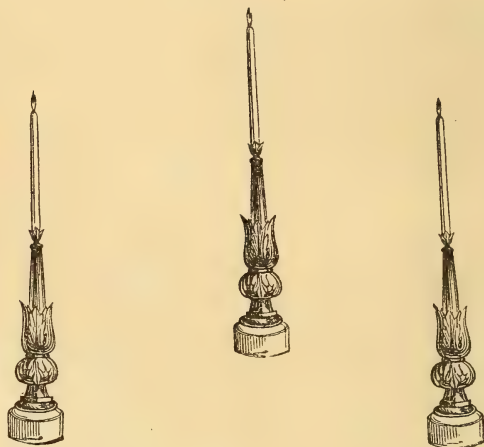
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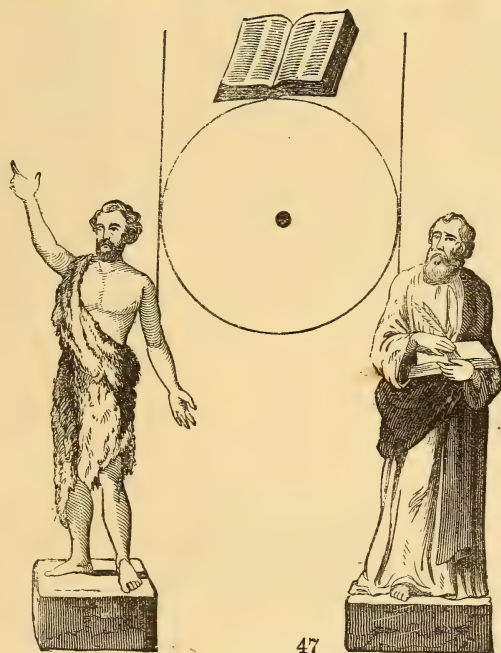
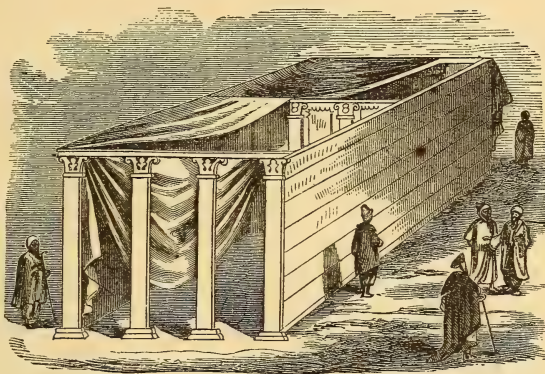
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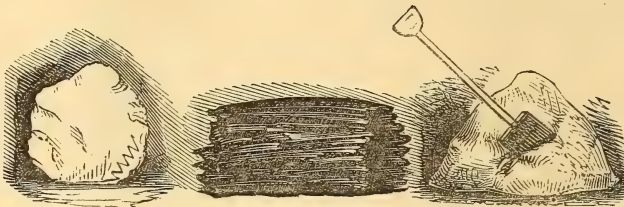
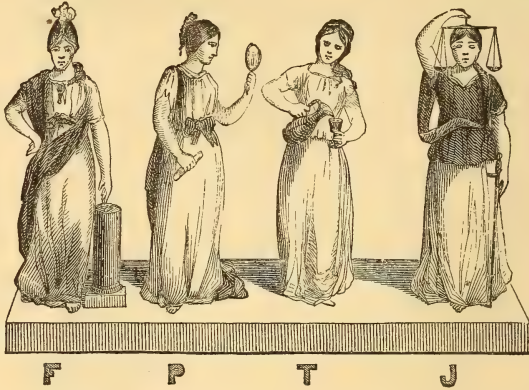
Brotherly Love.



Relief.



Truth.



DEGREE OF ENTERED APPRENTICE.

Symbolism of the Degree.

THE first, or Entered Apprentice degree of Masonry, is intended, symbolically, to represent the entrance of man into the world, in which he is afterwards to become a living and thinking actor. Coming from the ignorance and darkness of the outer world, his first craving is for light—not that physical light which springs from the great orb of day as its fountain, but that moral and intellectual light which emanates from the primal Source of all things—from the Grand Architect of the Universe—the Creator of the sun and of all that it illuminates. Hence the great, the primary object of the first degree, is to symbolize that birth of intellectual light into the mind; and the Entered Apprentice is the type of unregenerate man, groping in moral and mental darkness, and seeking for the light which is to guide his steps and point him to the path which leads to duty and to Him who gives to duty its reward.

FIRST LECTURE.

THE first step taken by a candidate, on entering a Lodge of Freemasons, teaches him the pernicious tendency of infidelity, and shows him that the foundation on which Masonry rests is the belief and acknowledgment of a Supreme Being; that in Him alone a sure confidence can be safely placed, to protect his steps in all the dangers and difficulties he may

be called to encounter in his progress through life; it assures him that, if his faith be well founded in that Being, he may confidently pursue his course without fear and without danger.

Every candidate, previous to his reception, is required to give his free and full assent to the following interrogatories, in a room adjacent to the Lodge:

1. Do you seriously declare, upon your honor, that, unbiased by the improper solicitation of friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Freemasonry?

2. Do you seriously declare, upon your honor, that you are prompted to solicit the privileges of Freemasonry by a favorable opinion conceived of the institution, a desire of knowledge, and a sincere wish of being serviceable to your fellow-creatures?

3. Do you seriously declare, upon your honor, that you will cheerfully conform to all the ancient usages and established customs of the Fraternity?

SECTION I.

MASONRY was originally an operative society, and in that form those who worked as ENTERED APPRENTICES were styled the *first class*; but in Speculative or Freemasonry, the degree of which we are now treating is regarded as the first of the Order. Its reception places the novitiate in possession of

the Masonic alphabet, and discloses to him the fundamental principles of this time-honored institution. This section is sub-divided under three heads, viz:

- 1st. THE CEREMONY;
- 2d. ITS MORAL; and
- 3d. ITS NECESSITY and CONSISTENCY.

A full and perfect knowledge of this section is indispensably necessary to every Mason who would be serviceable to the institution, and would avail himself of its privileges and its enjoyments.

THE ENTRANCE.—The preparations to which the candidate must submit, before entering the Lodge, serve allegorically to teach him, as well as to remind the brethren who are present, that it is the man alone, divested of all the outward recommendations of rank, state, or of riches, which Masonry accepts, and that it is his spiritual, or moral worth alone, which can open for him the door of the temple.

As Masons, we are taught never to commence any great or important undertaking, without first invoking the blessing of Deity.

The trust of a Mason is in God, as a basis which can never fail, and a rock which can never be shaken. Nor is it a mere empty profession; for it is borne out and illustrated by our practice. We open and close our Lodges with prayer; the same formula is used at the initiation of candidates; and no business of any importance is conducted without invoking the Divine assistance on our labors; and the blessing of God cannot be expected to follow any man's profession, unless it be verified by a good and virtuous life.

THE RITE OF INDUCTION.

WE are convinced by long and extensive observation that Masons need a truer and deeper insight into the nature of our esoteric work. We do not think our beautiful and truth-glowing ritual and our sublime symbolism are quite understood by the mass of the Brotherhood. It is true all are affected, in a certain degree, by them; it

could not be otherwise: but many fail to discover the grand truths which are inculcated therein. Symbols are of no practical importance, if we have lost the sense they were intended to convey; and rites are puerile, if they do not immediately lead the mind to the consideration of tangible ideas and immortal verities. Our ceremonies are moral and philosophical lessons; and, earnestly studied and rightly understood, will be seen to be pregnant with mighty meanings.

Thus expressive and full of significance is the RITE OF INDUCTION.

The induction of the Neophyte into the Order of Freemasonry, his first entrance into the sanctuary of the illuminated, is for him a step of momentous importance and solemnity. There are few candidates, we believe, who can approach the portals of the mystery-shrouded Lodge without much trepidation of heart, and a feeling of mingled awe and fear. Consequently, the induction is effected by the performance of certain appropriate symbolical ceremonies, all of which are remarkably and eloquently suggestive of the new life, duties, and obligations he is about to assume, and to which he is on the point of binding himself voluntarily, absolutely, and without reservation, for ever.

In ancient Egypt, the Neophyte was presented with a cup of water, and addressed in these words:—"Aspirant to the honor of a divine companionship! seeker after celestial truth! this is the water of forgetfulness. Drink!—drink to the oblivion of all your vices—the forgetfulness of all your imperfections; and thus be prepared for the reception of the new revelations of Truth, with which you are soon to be honored." Although modern Freemasonry does not retain this particular ceremony, it preserves the spirit of it, by other forms, not less expressive and instructive. The candidate is directed to close his eyes on the Past—to lay aside the trappings and vestures of the outward world—the symbols of traffic and war—all that reminds one of the selfishness and discords of life—and turn his face towards the dread unknown—the mysterious Future.

The RITE OF INDUCTION, therefore, signifies the end of a profane and vicious life—the *palingenesia* (new birth) of corrupted human nature—the death of vice and all bad passions, and the introduction to a new life of purity and virtue. It also prepares the candidate, by prayer and meditation, for that mystic pilgrimage, where he must wander through night and darkness, before he can behold the golden splendors of the ORIENT, and stand in unfettered freedom among the Sons of Light.

The Rite is intended, still further, to represent man in his primitive condition of helplessness, ignorance, and moral blindness, seeking after that mental and moral enlightenment which alone can deliver his mind from all thralldoms, and make him master of the material world. The Neophyte, in darkness and with tremblings, knocks at the portals of the Lodge, and demands admission, instruction, and light. So man, born ignorant, and helpless, and blind, yet feeling stirring within him unappeasable longings for knowledge, knocks at the doors of the temple of science. He interrogates Nature, demands her secrets, and at length becomes the proud possessor of her mysteries.

Finally, the RITE OF INDUCTION refers to the supreme hour of man's worldly life, when, laying aside all earthly wealth, and pomp, and rank, and glory, and divested of his mortal vesture, he passes alone through the grim darkness of the tomb, to stand before the GRAND ORIENT of the immortal Land.

Through death to life! and through this vale of tears,
 And thistle-world of mortal life, ascend
 To the great Banquet, in that world whose years
 Of bliss unclouded, fadeless, know no end."



PRAYER,

AT THE INITIATION OF A CANDIDATE.

VOUCHSAFE thine aid, Almighty Father of the Universe, to this our present convention; and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us. Endue him with a competency of thy divine Wisdom, that by the influence of the pure principles of our art he may be better enabled to

display the beauties of holiness, to the honor of thy holy name.—Amen.

Response.—So mote it be.

THE SYMBOLIC PILGRIMAGE.

THE institution of Freemasonry—reaching backward until it loses itself among the mythological shadows of the past, its grand ritual and eloquent language of signs and symbols, originating in those distant ages—offers a field for exploration which can never be thoroughly traversed. Transmitted to us by remote generations, it is plain that, before we can, in any degree, appreciate Freemasonry, or understand the significance of its mysteries, we must go back to the Past, and question the founders of the Order. We must learn in what necessities of human nature, and for what purpose it was created. We must discover the true genesis of our rites, and become familiar with the ideas which the Fathers intended to shadow forth through them, and impress upon the mind. It is not enough for us to accept the *letter* of the ceremonial, and perform it blindly, interpreting its meaning in whatever way fancy or imagination or convenience may dictate. We should know what the Ancients meant to say through it: what truth each rite and each symbol represented to *their* minds.

From age to age, through countless generations, these Rites have read their sublime lessons of wisdom and hope, and peace and warning, to the “Sons of Light.” These same lessons, in the same language, they read to us to-day. But do we see in them what they did? Do they impress us as they impressed them? Or do they pass before our eyes like a panorama of some unknown land, which has no delineator to tell us what or where it is, or give us any intelligible notion regarding it? Accepting the symbol, have we lost its sense? Our Rites will be of little value to us if this be the case. It is our duty, then, to make Freemasonry the object of a profound study. We must consult the Past. We must stand by the sarcophagus of the murdered, but restored Osiris, in Egypt; enter the caverns of Phrygia, and hold communion with the Cabiri; penetrate the “*Collegia Fabrorum*” of ancient Rome, and work in the mystic circles of Sidon. In a word, we must pursue our researches until we find the **THOUGHT** that lay in the minds of those who created the institution and founded our mysteries. Then we shall

know precisely what they mean. We shall see in them a grand series of moral and philosophical dramas, most eloquent and instructive, gleaming with sublime ideas, as the heavens glow with stars. And, finally, we shall discover that our Rites embrace all the possible circumstances of man—moral, spiritual, and social—and have a meaning high as the heavens, broad as the universe, and profound as eternity.

The Rite of the Wanderer, or the Symbolic Pilgrimage, is entirely puerile and unmeaning, unless we have learned in what ideas it originated, and what its authors intended to represent by it. Happily, this is not a difficult task. In Egypt, Greece, and among other ancient nations, Freemasonry was one of the earliest agencies employed to effect the improvement and enlightenment of man. CICERO tells us that "the establishment of these Rites among the Athenians, conferred upon them a supreme benefit. *Their effect was to civilize men, reform their wild and ferocious manners, and make them comprehend the true principles of morality, which initiate man into a new order of life, more worthy of a being destined to immortality.*"—Consequently, the mystic journey primarily represented the toilsome progress of Humanity, from its primitive condition of ignorance and barbarism to a state of civilization and mental enlightenment. The Neophyte, therefore, wandering in darkness over his winding way, meeting with various obstructions and delays, was a type of the human race, struggling onward and upward by devious stages, from the gloom and darkness of the savage state to the light, intelligence, and comforts of civilized life.

This symbolic journey is also emblematical of the pilgrimage of life, which, man soon enough discovers, is often dark and gloomy, surrounded by sorrow, and fear, and doubt. It teaches him that over this dark, perplexed, and fearful course lays the way to a glorious destiny; that through night to *light* must the earth-pilgrim work his way; that by struggle, and toil, and earnest endeavor, he must advance with courage and hope until, free of every fetter, and in the full light of virtue and knowledge, he stands face to face with the mighty secrets of the universe, and attains that lofty height, whence he can look backward over the night-shrouded and tortuous path in which he had been wandering, and forward to sublimer elevation—to more glorious ideals, which seem to say to him, "On, on for ever!"

Such, then, is the grand and inspiring lesson which this Symbolic Pilgrimage is perpetually repeating to the brethren. Let them study

it well, and labor with faith; for it announces a progress in science and virtue, which will reach through eternity.

The Lodge, when revealed to an entering Mason, discovers to him a representation of the world; in which, from the wonders of Nature, we are led to contemplate the great Original, and worship him for his mighty works; and we are, thereby, also moved to exercise those moral and social virtues, which become mankind to observe, as the servants of the Great Architect of the world, in whose image we were formed from the beginning.

The following passage of Scripture is rehearsed during the ceremony:

Behold, how good and how pleasant it is for brethren to dwell together in unity.

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garment.

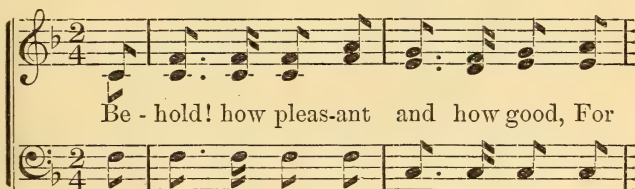
As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore.

“The great teaching of this Psalm is Brotherly Love, that virtue which forms the most prominent tenet of the Masonic Order. And it teaches the lesson, too, precisely as we do, by a symbol, comparing it to the precious ointment used in the consecration of the High-Priest, whose delightful perfume filled the whole place with its odor. The ointment was poured upon the head in such quantity, that, being directed by the anointer in different ways in the form of a cross, it flowed at length down the beard, and finally dropped from the flowing skirts of the priestly garment.

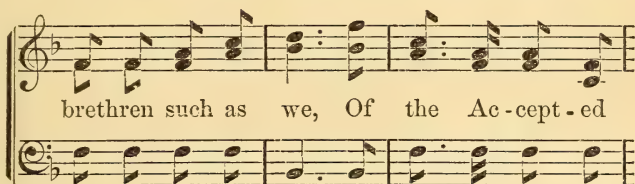
“The fifteen Psalms, from the 120th to the 134th, inclusive, of which this, of course, is one, are called by the Hebrews ‘songs of degrees,’ because they were sung on the fifteen steps ascending from the court of Israel to the court of the women in the Temple.”

Or the following ODE may be sung:

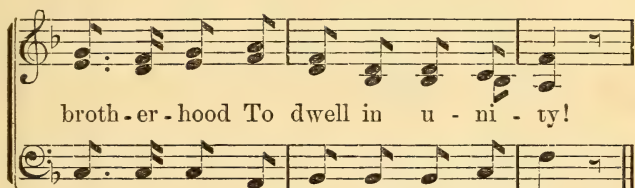
MUSIC—*Auld Lang Syne.*




Be - hold! how pleas-ant and how good, For



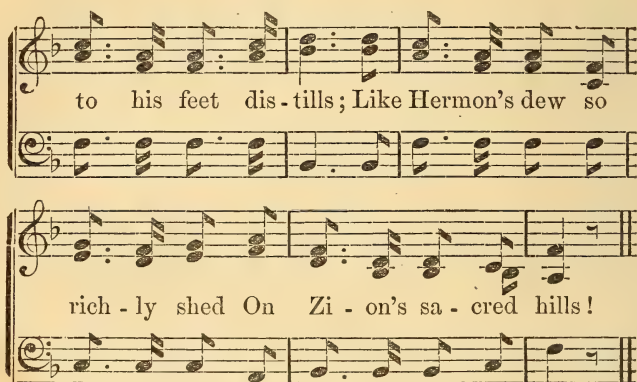
brethren such as we, Of the Ac-cept-ed



broth-er-hood To dwell in u-ni-ty!



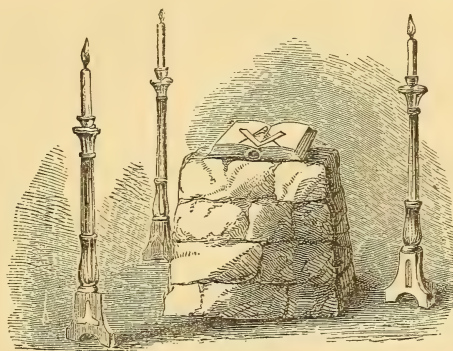
'Tis like the oil on Aa-ron's head Which



For there the Lord of light and love
 A blessing sent with power;
 Oh, may we all this blessing prove,
 E'en life for evermore!
 On Friendship's altar, rising here,
 Our hands now plighted be,
 To live in love, with hearts sincere,
 In peace and unity.

It is the duty of the Master of the Lodge, as one of the precautionary measures of initiation, to explain to the candidate the nature and design of the institution; and while he informs him that it is founded on the purest principles of virtue; that it possesses great and invaluable privileges; and that, in order to secure those privileges to worthy men, and worthy men alone, voluntary pledges of fidelity are required; he will at the same time assure him that nothing will be expected of him incompatible with his civil, moral, or religious duties.

* * * * *



THE OBLIGATION OF SECRECY.

ONE of the most notable features of Freemasonry—one, certainly, which attracts, more than any thing else, the attention of the profane world—is that veil of mystery—that awful secrecy—behind which it moves and acts. From the earliest periods, this has invariably been a distinctive characteristic of the institution; and to-day, as of old, the first obligation of a Mason—his supreme duty—is that of silence and secrecy. Why is this? Why did Freemasonry, in the beginning, adopt the principle of secrecy, as a vital one? and why has it so persistently adhered to it, through all the changes that have swept over the earth, and transformed all things else?

The enemies of Freemasonry, like THOMAS PAINE and others, pretend that they have found the origin of Masonic secrecy in the fact that the esoteric doctrines of the Order were antagonistic to the prevailing opinions, and therefore could not safely be professed before the world. Hence, according to them, the retiring into silence and secrecy was simply an act of cowardice, to escape the danger that might follow the open and honest promulgation of an unpopular doctrine! Some distinguished Masonic writers have also—strange as it may appear—professed the same theory. We must nevertheless pronounce it an exceedingly shallow and unphilosophical one. The obligation of secrecy does not owe its origin to any such cause. That origin must be found, and can only be found, in the *intrinsic value and divine excellence of the principle of secrecy itself*. Among the ancients, silence and secrecy were considered virtues of the highest order. The Egyptians worshiped Harpocrates, the

god of secrecy, raised altars in his name, and wreathed them with garlands of flowers. Among the ancient Romans, too, these virtues were not less esteemed; and a distinguished Latin poet tells us, "*Est et fidei tuta silentio merces:*"—"for faithful silence, also, there is a sure reward."

Mystery has charms for all men, and is closely allied to the spiritual part of man's nature. The entire fabric of the universe is founded on secrecy; and the great Life-force which vivifies, moves, and beautifies the whole, is the profoundest of all mysteries. We cannot, indeed, fix our eyes on a single point in creation which does not shade off into mystery, and touch the realms of Eternal Silence. As the fathers of Freemasonry discovered that all life and beauty were elaborated in Night and Mystery, they made the Institution, in this respect, conform to the divine order of Nature. In the Pythagorean Freemasonry, silence and secrecy were religious duties, and held to be the most fruitful sources of intellectual and moral improvement. A distinguished modern writer* repeats the same idea in quaint but forcible language:—"Thoughts will not work, except in silence; neither will virtue work, except in secrecy. Like other plants, virtue will not grow, unless its roots be hidden, buried from the light of the sun. Let the sun shine on it—nay, do but look at it privily thyself—the root withers, and no flowers will glad thee."

In the grand mythology of ancient Scandinavia, there is a remarkable myth, called the Yggdrasil-Tree, or Ever-blooming Ash, whose top rose to the highest heavens, and whose roots struck down through the regions of everlasting gloom and night. From age to age, its branches, loaded with benedictions, spread out over all worlds, the delight of gods and men, diffusing life and beauty and fragrance through the universe. And all this glory, and these capabilities to bless, were the fruit of the mysterious and secret labors of the sacred Nornas, who perpetually watered its roots from the deep-hidden wells, and thus preserved its vigor and vitality.

The Yggdrasil-Tree is a beautiful symbolical representation of Freemasonry, and illustrates well the character of Masonic secrecy. Like that tree, in the youth of Humanity, the Mystic Order arose among the nations of the earth, and its ever-green branches spread over the world; and, by the vital power of its secret ministry, it diffused order, and beauty, and virtue, and civilization over all lands.

* THOMAS CARLYLE—*Sartor Resartus*.

Another reason why Freemasonry regards secrecy as a fundamental principle is, because a unity, harmony, and strength can be secured thereby, which cannot be obtained in any other way. Secrecy has a mystic, binding, almost supernatural force, and unites men more closely together than all other means combined. The common possession of a secret by a considerable number of people, produces a family-feeling. There is something profoundly mystical in this, no doubt; but it is, nevertheless, a fact. Suppose two men, strangers, traveling in a distant country, should by some accident be brought together for a few brief moments, during which they happen to be the involuntary witnesses of some terrible deed, a deed which circumstances demand shall remain a secret between them for ever. In all the wide world, only these two men, and they strangers to each other, know the secret. They separate; continents and oceans, and many eventful years, divide them; but they cannot forget each other, nor the dread mystery which binds them together as with an iron chain. Neither time nor distance can weaken that mighty bond. In that, they are *for ever one*.

It is not, then, for any vain or frivolous purpose that Masonry appeals to the principle of secrecy, but, rather, because it creates a family-feeling, insures unity, and throws the charm of mystery and poetry around the Order, making its labors easy and its obligations pleasant.

IN the beginning, God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light.

* * * * *

Light is one of the requirements of a candidate at his initiation; and the material light which is afforded him is succeeded by an intellectual illumination, which serves to enlighten his path on the journey from this world to the next.

THE RITE OF ILLUMINATION.

THE RITE OF ILLUMINATION is a very ancient ceremony, and constituted an important feature in all the mysteries of the early ages. In the Egyptian, Cabirian, Sidonian, Eleusinian, Scandinavian, and Druidical Rituals, it held a prominent place, and in them all represented the same ideas. It marked the termination of the mystic pilgrimage through gloom and night, and was emblematical of that moral and intellectual light which pours its divine radiance on the mind after it has conquered prejudice, and passion, and ignorance, with which it has so long been struggling.

The prevailing notion of all those Rites was, that man, society, humanity could arrive at the Perfect only by the ministry of gloom and suffering; that the soul's exaltation and highest enlightenment could be approached only by the dark way of tears and sacrifice. The Rite of Illumination indicates the triumphant conclusion of man's conflicts, sacrifices, and trials; announces that he has found that LIGHT for which he has so persistently sought—that Truth which alone can give dignity to his life, freedom to his spirit, and repose to his soul, and which is the grand recompense for all his journeyings, labors, and combats.

The particular act which now distinguishes this illumination is, comparatively, modern, but is, nevertheless, deeply significant and instructive. It refers to that point of time when "God said, 'Let there be light,' and there was light." The loftiest imagination is utterly powerless to paint a picture of the unspeakable glory of the scene, when the sun, for the first time, poured down his light in a golden deluge on the earth, hitherto a chaotic mass, plunged in eternal night!—when ocean, lake, and river, hill and valley, smiled and sparkled in the new-born splendor! Yet this Rite does not commemorate that event simply as an historical, material fact, but rather because it symbolizes the release of the soul from darkness, and ignorance, and sin—from the chaos and confusion of a sensual and selfish life—and its establishment in the light and glory of virtue and knowledge.

The emblems peculiar to this Rite are the Bible, Square, and Compasses, the Burning Triangle, or the three lighted Tapers illuminating the altar. These all have exclusive reference to the leading idea of the ceremony, viz: *the release from moral, spiritual, and intellectual darkness*. Hence the first three of these emblems are called the Great Lights of Masonry, and the latter the Lesser Lights

“Through Night to Light! and though, to mortal eyes,
 Creation’s face a pall of horror wear,
 Good cheer! good cheer! the *gloom of midnight flies*,
 And then a *sunrise* follows, mild and fair.”

These lines of the great German beautifully and forcibly illustrate the sublime thought which underlies and shines through this Rite. We cannot, of course, enter into any particular descriptions of it, or give any special details thereof, but the above suggestions are all that the intelligent brother will need to assist him to a thorough comprehension of the whole.

—“*isasin oi memueménoi.*”—“*The initiated know what is meant.*”



The three * * * * * are the Holy Bible, Square, and Compasses.

The Holy Bible is given us as the rule and guide of our faith and practice; the Square, to square our actions; and the Compasses, to circumscribe our desires, and keep our passions in due bounds with all mankind, especially with the brethren.

The *Holy Writings*, that great light in Masonry, will guide us to all truth; it will direct our paths to the temple of happiness, and point out to us the whole duty of man.

The *Square* teaches us to regulate our actions by rule and line, and to harmonize our conduct by the principles of morality and virtue.

The *Compasses* teach us to limit our desires in every station, that, rising to eminence by merit, we may live respected and die regretted.

The three * * * * * * * * are the
Sun, Moon, and Master.

* * * * *

The MASTER represents the sun at its rising, that he may open his Lodge, and employ and instruct the brethren in Masonry; to whom it is his duty to communicate light, forcibly impressing upon their minds the dignity and high importance of Freemasonry, and zealously admonishing them never to disgrace it.

The Senior Warden represents the sun at its setting, and his duty is not only to assist the Master, but to look after certain properties of the Lodge, to see that harmony prevails, and that the brethren have their just dues before being dismissed from their labors.

The Junior Warden represents the sun at meridian, which is the most beautiful part of the day, and his duty is to call the brethren from labor to refreshment, and see that the means thereof are not perverted by intemperance or excess, but so regulated that pleasure and profit may be shared by all.

That ancient and spotless ensign of Masonry, the LAMBSKIN, or WHITE APRON,* is presented in behalf of the Lodge and the Fraternity in general.

It is an emblem of innocence, and the badge of a Mason; more ancient than the Golden Fleece† or Roman Eagle;‡ more honorable than

* An Entered Apprentice's Apron should be a pure white lambskin, from fourteen to sixteen inches wide, and from twelve to fourteen inches deep, with a fall about five inches deep; square at the bottom, with sharp angular corners, and without device or ornament of any kind.

† The Order of the Golden Fleece has ever been ranked among the most illustrious and distinguished Orders of Knighthood in Europe. It was instituted on the 10th of January, 1429, at Bruges, by PHILIP III. Duke of Burgundy, the most puissant prince of his age, on the occasion of his marriage with ISABELLA, daughter of King JOHN I. of Portugal.

‡ There is no such Order as the Knights of the Roman Eagle. The expression (which is an unhappy one) probably refers to the fact that the Eagle was the standard of the ancient Roman empire.

the Star and Garter,* or any other Order that can be conferred upon the candidate at the time of his initiation, or at any future period, by king, prince, potentate, or any other person, except he be a Mason * * * * *. It is hoped you will wear it with pleasure to yourself and honor to the Fraternity.

The investiture of the candidate with the apron, among the primitive Masons, formed an essential part of the ceremony of initiation, and was attended with rites equally significant and impressive. This badge received a characteristic distinction from its peculiar color and material. With the Essenian Masons, it was accomplished by a process bearing a similar tendency, and accompanied by illustrations not less imposing and satisfactory to the newly-initiated neophyte. He was clothed in a long white robe, which reached to the ground, bordered with a fringe of blue ribbon, to incite personal holiness, and fastened tightly round the waist with a girdle, to separate the upper from the lower parts of the body. With feet bare and head uncovered, the candidate was considered a personification of Modesty and Humility, walking in the fear of God.

In the course of this section is exhibited a beautiful and impressive illustration of one of the grand principles of the institution, and concludes with a moral application.

* * * * *

CHARITY is the chief of every social virtue, and the distinguishing characteristic of Masons. This virtue includes a supreme degree of love to the great Creator and Governor of the Universe,

* The Order of the Garter was instituted by King EDWARD III. in 1344; and though not the most ancient, is one of the most famous of the military orders of Europe. SELDEN says that it "exceeds—in majesty, honor, and fame—all chivalrous orders in the world. The Star and the Garter are the insignia bestowed upon and worn by a Knight.

and an unlimited affection to the beings of his creation, of all characters, and of every denomination. This last duty is forcibly inculcated by the example of the Deity himself, who liberally dispenses his beneficence to unnumbered worlds.

It is not particularly our province to enter into a disquisition of every branch of this amiable virtue; we shall only briefly state the happy effects of a benevolent disposition towards mankind, and show that charity, exerted on proper objects, is the greatest pleasure man can possibly enjoy.

The bounds of the greatest nation or the most extensive empire cannot circumscribe the generosity of a liberal mind. Men, in whatever situation they are placed, are still in a great measure the same. They are exposed to similar dangers and misfortunes: they have not wisdom to foresee, or power to prevent the evils incident to human nature: they hang, as it were, in a perpetual suspense between hope and fear, sickness and health, plenty and want. A mutual chain of dependence subsists throughout the animal creation. The whole human species are, therefore, proper objects for the exercise of charity.

Beings who partake of one common nature ought to be actuated by the same motives and interests. Hence, to soothe the unhappy, by sympathizing with their misfortunes, and to restore peace and tranquillity to agitated spirits, constitute the general and great ends of the Masonic institution. This humane, this generous disposition, fires the breast with manly feelings, and enlivens that spirit of compassion which is the glory of the human frame, and which not only rivals, but outshines, every other pleasure the mind is capable of enjoying.

All human passions, when directed by the superior principle of reason, promote some useful purpose; but compassion towards proper objects is the most beneficial of all the affections, and excites the most lasting degrees of happiness, as it extends to greater numbers, and tends to alleviate the infirmities and evils which are incident to human existence.

Possessed of this amiable, this god-like disposition, Masons are shocked at misery, under every form and appearance. When we behold an object pining under the miseries of a distressed body or mind, the healing accents which flow from the tongue mitigate the pain of the unhappy sufferer, and make even adversity, in its dismal state, look gay. When our pity is excited, we assuage grief,

and cheerfully relieve distress. If a brother be in want, every heart is moved; when he is hungry, we feed him; when he is naked, we clothe him; when he is in trouble, we fly to his relief. Thus we confirm the propriety of the title we bear, and convince the world at large that BROTHER, among Masons, is something more than a name.

The newly-initiated brother is then conducted to his proper station, * * * * *, where he receives his first lesson in moral architecture, teaching him ever to walk uprightly before God and man.

THE NORTH-EAST CORNER.

IN the important ceremony which refers to the north-east corner of the Lodge, the candidate becomes as one who is to all outward appearance *a perfect and upright man and Mason*, the representative of a spiritual corner-stone on which he is to erect his future moral and Masonic edifice.

This symbolic reference of the corner-stone of a material edifice to a Mason when, at his first initiation, he commences the moral and intellectual task of erecting a spiritual temple in his heart, is beautifully sustained when we look at all the qualities that are required to constitute a “well-tried, true, and trusty” corner-stone. The squareness of its surface, emblematic of morality—its cubical form, emblematic of firmness and stability of character—and the peculiar finish and fineness of the material, emblematic of virtue and holiness—show that the ceremony of the north-east corner of the Lodge was undoubtedly intended to portray, in the consecrated language of symbolism, the necessity of integrity and stability of conduct, of truthfulness and uprightness of character, and of purity and holiness of life, which just at that time and in that place the candidate is most impressively charged to maintain.

Working-Tools of an Entered Apprentice.

THE TWENTY-FOUR-INCH GUAGE

Is an instrument used by operative masons to measure and lay out their work; but we, as

Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts; whereby are found eight hours for the service of God and a distressed worthy brother; eight for our usual vocations; and eight for refreshment and sleep.

The Twenty-four-inch Gauge is to measure and ascertain the extent of an edifice. Hence we derive a lesson of instruction. It recalls to our mind the division of the day into twenty-four hours, and directs us to apportion them to prayer, labor, refreshment, and repose. It may be further considered as the scale which comprehends the numerical apportionment of the different degrees, according to the several Lodges.

THE COMMON GAVEL

Is an instrument made use of by operative masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds, as living stones, for that spiritual building—that house not made with hands—eternal in the heavens.

THE Common Gavel is an important instrument of labor, without which no work of manual skill can be completed; from which we learn that skill without industry will be of no avail, and labor is the lot of man; for the heart may conceive, and the head devise in vain, if the hand be not prompt to execute the design.

Masons are called moral builders. In their rituals they declare, emphatically, that a more noble and glorious purpose than squaring stones and hewing timbers is theirs—fitting immortal nature for that spiritual building not made with hands, eternal in the heavens. It is said that the construction of the pyramids of Egypt employed the labor of one hundred thousand men for many years, but it was only to build monumental piles, beneath whose shadows kings might rest. These pyramids are only temples for the dead; Masons are building one for the living. The pyramids were only mausoleums in which the bones of the mighty dead might repose in imperial magnificence; Masons are erecting a structure in which the God of Israel shall dwell for ever. The pyramid shall crumble away, till not one stone shall be left upon another; but who shall count the years of immortality, the life-time of the soul, which is fitted for its place in the heavens? Who can define its outlines, or fathom its depths, or measure its journey! It is a stream which grows broader and deeper as it flows onward. An angel's eye cannot measure its length, nor an angel's wing travel to its farthest boundary. When earth's proudest monumental piles have crumbled away, and that sand been scattered by the desert winds, and the glory and greatness of earth shall be forgotten, then will the immortal be pluming its wings for loftier flights. It is a fountain whose sources are in the Infinite, and whose placid waters flow on for ever—a spring-time that shall bloom, educating immortal mind for the present, the future, for all ages—is acknowledged to be one of the essential objects of Masonic labors. The builder builds for a century; Masons, for eternity. The painter paints for a generation; they, for everlasting years.

SECTION II.

IN this section is fully explained the symbolic meaning of the ceremonies that take place in the first. Without this explanation, the mind of the novitiate would still be in darkness; all would be mysterious and incomprehensible. When these ceremonies are explained by an intelligent and competent teacher, the mind is favorably impressed with the beautiful system; the mystery is unveiled, and the candidate discovers that his progress is replete with instruction, and that the assertion is confirmed, that every character, figure, and emblem, depicted in a Lodge, has a moral tendency, inculcates the practice of the noblest virtues, and furnishes sufficient proof of the definition, that "Freemasonry is a system of morality, veiled in allegory and illustrated by symbols."

THE PREPARATION.

* * * * *

Various passages of Scripture are referred to in this section as explaining the traditions of Masonry.

"Cut wood out of Lebanon, and bring it on floats by sea to Joppa; and carry it up to Jerusalem."

"And the house was built of stone, made ready before it was brought thither; so that there was neither hammer, nor axe, nor any tool of iron heard in the house, while it was building."

"For to confirm all things, a man plucked off his shoe, and gave it unto his neighbor: and this was testimony in Israel."

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

PRAYER.

Bending the knees, in adoration of JEHOVAH, is one of the most ancient customs among men. We are taught, as Masons, never to commence any great or important undertaking without first invoking the blessing and protection of Deity.

The right hand has in all ages been deemed an emblem of fidelity, and the ancients worshipped Deity under the name of *Fides*, or Fidelity, which was sometimes represented by two right hands joined, and sometimes by two human figures, holding each other by the right hands.

The joining of right hands was esteemed, among the Persians and Parthians, as conveying a most inviolable obligation of fidelity. Hence, when King ARTABANUS desired to hold a conference with his revolted subject ASINEUS, who was in arms against him, he dispatched a messenger to him with the request, who said to ASINEUS, "The king hath sent me to give you his right hand and security,"—that is, a promise of safety in coming and going. And when ASINEUS sent his brother ASILEUS to the proposed conference, the king met him, and gave him his right hand; upon which JOSEPHUS remarks: "This is of the greatest force there with all these barbarians, and affords a firm security to those who hold intercourse with them, for none of them will deceive, when once they have given you their right hands; nor will any one doubt of their fidelity, when that once is given, even though they were before suspected of injustice."

VALERIUS MAXIMUS tells us that the ancients had a moral deity, whom they called FIDES. Her temple was first consecrated by NUMA. FIDES was a goddess of honesty or fidelity; and the writer adds, when they promised any thing of old, they gave the right hand to pledge it, as we do, and, therefore, she is represented as giving her hand and sometimes her two hands conjoined. CHARTARIUS more fully describes this, by observing that the proper residence of faith or fidelity was thought by the ancients to be in the right hand; and, therefore, this deity was sometimes represented by two right hands joined together; sometimes by two little images, shaking each other's right hand: so that the right hand was by them held sacred, and was symbolically made use of in a solemn manner to denote fidelity.

Badge of a Mason.

The LAMB has, in all ages, been deemed an emblem of innocence; the lambskin is, therefore, to remind him of that purity of life and conduct which is so essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.

The Apron, in ancient times, was a universally-received emblem of Truth. Among the Grecian mysteries, the candidate was invested with a white robe and apron. In Persia, the investiture was exceedingly splendid, and succeeded to the commission of Light. It consisted of the girdle, on which the twelve signs of the Zodiac were depicted; the tiara, the white apron, and the purple tunic.

SECTION III.

THIS section fully explains the manner of constituting, and the proper authority for holding a Lodge. Here, also, we learn where Lodges were anciently held; their FORM, SUPPORT, COVERING, FURNITURE, ORNAMENTS, LIGHTS, and JEWELS; how situated, and to whom dedicated, as well in former times as at present.

A Lodge is an assemblage of Masons, duly congregated, having the Holy Bible, Square, and Compasses, and a Charter or Warrant, authorizing them to work.

Where Held.

Lodge meetings, at the present day, are usually held in upper chambers—probably for the better security which such places afford. It may be, however, that the custom had its origin in a practice observed by the ancient Jews, of building their temples, schools, and synagogues on high hills,* a practice which seems to have met the approbation of the ALMIGHTY, who said unto the Prophet EZEKIEL, “Upon the top of the mountain, the whole limit thereof, round about shall be most holy.” Before the erection of temples, the *celestial* bodies were worshiped on HILLS, and the *terrestrial* ones in VALLEYS.† At a later period, the Christians, wherever it was practicable, erected their churches on eminences.

Hills or mountains were always considered the peculiar abode of the Deity; and hence the Masonic tradition, that our ancient brethren held their Lodges most frequently on the highest of hills. The veneration for hills or secret caverns induced the construction of temples for divine worship in such situations. The custom was

* The Noachide met on the summit of high hills, to practice their simple devotions, which were commemorative of their preservation amidst the destruction of mankind by the Universal Deluge, and of the promise that the world should never again be subjected to a similar judgment.

† In imitation of the primitive practice, but with a much more innocent purpose than the worship of idols, before Freemasons possessed the convenience of well-formed Lodges, our ancient brethren used to assemble on the highest of hills or in the lowest of valleys, because such situations afforded the means of security from unlawful intrusion.

initiated in the early ages of Christianity; for our ancient churches are usually erected on hills, and, beneath the foundations of those which are cathedral or collegiate, crypts were commonly constructed for private devotion and other secret purposes.

Form and Dimensions of the Lodge.

Its form is * * * *. Its dimensions, from east to west, embracing every clime between north and south. In fact, its universal chain of friendship encircles every portion of the human family, and beams wherever civilization extends.

The form of a Lodge should always be an oblong square, in length, between the east and the west; in breadth, between the north and the south; in height, from earth to heaven; and in depth, from the surface to the center. This disposition serves to indicate the prevalence of Freemasonry over the whole face of the globe, guarded by its laws, and ornamented by its beautiful tenets. Every civilized region is illuminated by its presence. Its charity relieves the wretched; its brotherly love unites the Fraternity in a chain of indissoluble affection, and extends its example beyond the limits of the lodge-room, to embrace, in its ample scope, the whole human race, infolding them in its arms of universal love. The square form was esteemed by our ancient operative brethren as one of the Greater Lights, and a component part of the furniture of the Lodge. The double cube is an expressive emblem of the united powers of darkness and light in the creation.

* * * * *

The Boundaries of the Lodge.

The Masonic Lodge, bounded only by the extreme points of the compass, the highest heavens, and the lowest depth of the central abyss, is metaphorically supported by three great pillars,

which are denominated WISDOM,* STRENGTH,† and BEAUTY:‡ because there should be *wisdom* to contrive, *strength* to support, and *beauty* to adorn all great and important undertakings. The universe is the temple of the DEITY whom we serve: Wisdom, Strength, and Beauty are about His throne as pillars of His work; for His wisdom is infinite, His strength is omnipotent, and His beauty shines forth through all His creation in symmetry and order.

As the work of building the temple at Jerusalem was conducted by the wisdom of SOLOMON, the strength of HIRAM, king of Tyre, and the beauty, or cunning workmanship of HIRAM ABIFF, so the labors of the Lodge are supported by the wisdom, strength, and beauty of the three presiding-officers, who occupy the prominent stations in the East, West, and South; thus locally forming a tri-

* WISDOM is represented by the Ionic column and the W. M.; because the Ionic column wisely combines the strength without the massiveness of the Doric; with the grace, without the exuberance of ornament, of the Corinthian; and because it is the duty of the W. M. to superintend, instruct, and enlighten the Craft by his superior wisdom. SOLOMON, king of Israel, is also considered as the column of wisdom that supported the temple.

† STRENGTH is represented by the Doric column and the S. W.; because the Doric is the strongest and most massive of the Orders, and because it is the duty of the S. W., by an attentive superintendence of the Craft, to aid the W. M. in the performance of his duties, and to strengthen and support his authority. HIRAM, king of Tyre, is also considered as the representative of the column of strength which supported the temple.

‡ BEAUTY is represented by the Corinthian column and the J. W.; because the Corinthian is the most beautiful and highly finished of the Orders, and because the situation of the J. W. in the S. enables him the better to observe that bright luminary which, at its meridian height, is the beauty and glory of the day.—Thus, by the united energies of these three presiding-officers, the system is adorned and established firm as a rock in mid-ocean, braving the malignant shafts of envy and detraction; its summit gilded with the rays of the meridian sun, though stormy winds and waves beat furiously on its base.

angle, which is a sacred emblem, and unitedly constituting one chief governor, by which the affairs of the Lodge are conducted, and without the presence of all three, or their legally-appointed representatives, no Lodge can be opened for the transaction of business, nor can any candidate be legally initiated therein.

The Covering of the Lodge.

Its covering is no less than the clouded canopy, or starry-decked heaven, where all good Masons hope at last to arrive, by the aid of that theological ladder* which JACOB, in his vision, saw extending from earth to heaven; the three *principal rounds* of which are denominated FAITH, HOPE, and CHARITY; which admonishes us to have *faith* in GOD, *hope* in immortality, and *charity* to all mankind. The greatest of these is CHARITY: for our *faith* may be lost in sight; *hope* ends in fruition; but *charity* extends beyond the grave, through the boundless realms of eternity.

* Standing firmly on the Bible, Square, and Compasses, is a ladder which connects the earth with the heavens, or covering of the Lodge, and is a simile of that which JACOB saw in a vision when journeying to Padanarum, in Mesopotamia. It is composed of staves or rounds innumerable, which point out as many moral virtues; but principally of three, which refer to Faith, Hope, and Charity: Faith in the Great Architect of the Universe; Hope in salvation; and to be in Charity with all mankind, but more particularly with the brethren. It reaches to the heavens, and rests on the volume of the sacred law; because, by the doctrine contained in that Holy Book, we are taught to believe in the wise dispensations of Divine Providence; which belief strengthens our faith, and enables us to ascend the first step. This faith naturally creates in us a hope of becoming partakers of the blessed promises therein recorded; which hope enables us to ascend the second step. But the third and last, being Charity, comprehends the whole; and the Mason who is possessed of that virtue, in its amplest sense, may justly be deemed to have attained the summit of the science.

FAITH is the foundation of justice, the bond of amity, and the chief support of society. We live by faith; we walk by faith; by faith we have a continual hope in the acknowledgment of a Supreme Being; by faith we are justified, accepted, and finally saved. Faith is the substance of things hoped for—the evidence of things not seen. If we—with suitable, true devotion—maintain our Masonic profession, our faith will become a beam of light, and bring us to those blessed mansions where we shall be eternally happy with God, the Grand Architect of the Universe.

HOPE is the anchor of the soul, both sure and steadfast, and enters into that within the vail; let a firm reliance in the Almighty's faithfulness animate our endeavors, and teach us to fix our hopes within the limits of His promises, so shall success attend us. If we believe a thing to be impossible, our despondency may render it so; but he who perseveres, will ultimately overcome all difficulties.

CHARITY is the brightest gem that can adorn our Masonic profession. Happy is the man who has sowed in his breast the seeds of benevolence, the produce thereof is love and peace: he envieth not his neighbor; he listeneth not to a tale, when reported by slander; revenge or malice has no place in his breast; he forgives the injuries of men, and endeavors to blot them from his recollection. The objects of true charity among Masons are, merit and virtue in distress; persons who are incapable of extricating themselves from misfortunes in their journey through life; industrious men, who, from inevitable accidents and acts of Providence, have fallen into ruin; widows, who are left survivors of their husbands, by whose labors they subsisted; orphans in tender years, left naked to the world; and the aged, whose spirits are exhausted, whose arms are unbraced by time, and thereby rendered unable to procure for themselves that sustenance they could accomplish in their youthful days. This is Charity, the Keystone to our mystic fabric.

Hail, balm-bestowing CHARITY!
First of the heaven-born:
Sanctity and Sincerity
Thy temple still adorn:
Communing with Mortality,
The humble hut thou dost not scorn.
Thou art, in bright reality,
Friend of the friendless and forlorn.
With joy-induced alacrity,
Supplying want, assuaging woe.

To every home of misery
Thy sister-spirits smiling go;
Dispelling all despondency,
Their blessings they bestow—
Like angels in the ministry
Of holiness below.

The Furniture of the Lodge

Consists of the Holy Bible, Square, and Compasses. The Bible is dedicated to the service of God, because it is the inestimable gift of God to man, * * * *; the Square to the Master, because it is the proper Masonic emblem of his office; and the Compasses to the Craft, because, by a due attention to their use, they are taught to circumscribe their desires, and keep their passions within due bounds.

The Square is given to the whole Masonic body, because we are all obligated with it, and are consequently bound to act thereon. As it is by the assistance of the Square that all rude matter is brought into due form, so it is by the square conduct of the Master that all animosities are made to subside, should any unfortunately arise in the Lodge, and the business of Masonry is thereby better conducted. The ungovernable passions and uncultivated nature of man stand as much in need of the Square and Compasses to bring them into order, and to adorn us with the beauty of holiness, as those instruments of Masonry are necessary to bring rude matter into form, or to make a block of marble fit for the polished corners of the temple.

The following appropriate illustrations of the three Great Lights of Masonry may be introduced with beautiful effect:

As more immediate guides for a Freemason, the Lodge is furnished with unerring rules, whereby he shall form his conduct.

The Book of the Law is laid before him, that he may not say, through ignorance he erred; whatever the Great Architect of the world hath dictated to mankind, as the mode in which he should be served, and the path in which to tread, is to obtain his approbation; whatever precepts he hath administered, and with whatever laws he hath inspired the sages of old, the same are faithfully comprised in the Book of the Law of Masonry. That book reveals the duties which the Great Master of all exacts from us: open to every eye—comprehensible to every mind. Then who shall say among us, that he knoweth not the acceptable service?

The Rule, the Square, and the Compasses, are emblematical of the conduct we should pursue in society. To observe punctuality in all our engagements, faithfully and religiously to discharge those important obligations which we owe to God and our neighbor; to be upright in all our dealings; to hold the scales of Justice in equal poise; to square our actions by the unerring rule of God's sacred word; to keep within compass and bounds with all mankind, particularly with a brother; to govern our expenses by our incomes; to curb our sensual appetites; to keep within bounds those unruly passions which oftentimes interfere with the enjoyments of society, and degrade both the man and the Freemason; to recall to our minds that, in the great scale of existence, the whole family of mankind are upon a level with each other, and that the only question of preference among Freemasons should be, who is most wise, who is most good? For the time will come, and none of us know how soon, when death, the great leveler of all human greatness, will rob us of our distinctions, and bring us to a level with the dust.

The Ornaments of a Lodge

Are the MOSAIC PAVEMENT, the INDENTED TESSEL, and the BLAZING STAR.

The Mosaic Pavement is a representation of the ground-floor of King Solomon's Temple; the Indented Tessel,* of that beautiful tessellated

* The Indented Tessel is a border of stones, of various colors, placed around the pavement, cut or notched into inequalities resembling teeth.

border or skirting which surrounded it. The Mosaic Pavement is emblematical of human life, checkered with good and evil; the Indented Tessel, or Tesselated Border, of the manifold blessings and comforts which constantly surround us, and which we hope to enjoy by a firm reliance on Divine Providence, which is hieroglyphically represented by the Blazing Star in the center.

As the steps of man are tried in the various and uncertain incidents of life; as our days are checkered with a strange contrariety of events, and our passage through this existence, though sometimes attended with prosperous circumstances, is often beset by a multitude of evils; hence is the Lodge furnished with Mosaic work, to remind us of the precariousness of our state on earth: to-day, our feet tread in prosperity; to-morrow, we totter on the uneven paths of weakness, temptation, and adversity. While this emblem is before us, we are instructed to boast of nothing; to have compassion, and give aid to those who are in adversity; to walk uprightly, and with humility; for such is this existence, that there is no station in which pride can be stably founded: all men, in birth and in the grave, are on a level. While we tread on this Mosaic work, let our ideas return to the original, which it copies; and let every Freemason act as the dictates of reason prompt him to live in brotherly love.

The Lights of the Lodge.

A Lodge has three symbolic lights:—one in the East, one in the West, and one in the South.

* * * * *

The fixed lights of the Lodge were formerly represented by “three windows, supposed to be in every room where a Lodge is

held; referring to the cardinal points of the compass, according to the antique rules of Masonry." There was one in the East, another in the West, and another in the South, to light the men *to, at, and from* labor; but there was none in the North, because the sun darts no rays from thence. These constitute the symbolic situations of the three chief officers. Hence it is affirmed that "a Lodge is, or ought to be, a true representation of King Solomon's temple, which was situated north of the ecliptic; the sun and moon, therefore, darting their rays from the south, no light was to be expected from the north; we, therefore, masonically, term the north a place of darkness." The Master's place is in the East, to call the brethren *to* labor; the Junior Warden is placed in the South, to cheer and encourage them *at* their work; and the Senior Warden in the West, to dismiss them *from* their daily toil.

This description of a Masonic Lodge will be found to embrace a perfect picture of the universe, both in its attributes and its extent. The sun governs the day, the moon the night, and the stars illumine the spangled canopy of heaven; while the earth is spread with a carpet of natural mosaic work, beautiful to the eye, and administering to the necessities of man.

A Lodge has six jewels; three movable and three immovable.

The immovable jewels are the SQUARE, LEVEL, and PLUMB.*

The Square inculcates morality; the Level, equality; and the Plumb, rectitude of conduct.

The movable jewels are the ROUGH ASHLAR, the PERFECT ASHLAR, and the TRESTLE-BOARD.†

* They are called immovable jewels, because they are always to be found in the East, West, and South parts of the Lodge, being worn by the Master, Senior Warden, and Junior Warden.

† Such is the generally-acknowledged division of the jewels in the Lodges in this country; but in the English Lodges, the reverse is the case. There, the Rough and Perfect Ashlars and the Trestle-board are the immovable jewels, and the Square, Level, and Plumb are the movable, because they descend from one set of officers to their successors.

The Rough Ashlar is a stone as taken from the quarry in its rude and natural state. The Perfect Ashlar is a stone made ready by the hands of the workmen, to be adjusted by the working-tools of the Fellow Craft. The Trestle-board is for the Master-workman to draw his designs upon.

By the Rough Ashlar we are reminded of our rude and imperfect state by nature; by the Perfect Ashlar, of that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God; and by the Trestle-board we are also reminded that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the Master on his Trestle-board, so should we, both operative and speculative, endeavor to erect our spiritual building in accordance with the designs laid down by the Supreme Architect of the Universe, in the Great Book of Nature and Revelation, which is our spiritual, moral, and Masonic Trestle-board.

The Trestle-board is for the Master to draw his plans and designs upon, that the building may be constructed with order and regularity. It refers to the Sacred Volume, which is denominated the Trestle-board of the Grand Architect of the Universe, because in that Holy Book he has laid down such magnificent plans and holy designs, that, were we conversant therein and adherent thereto, it

would prepare us for that building not made with hands, eternal in the heavens.

Situation of the Lodge.

The Lodge is situated due East and West.*

* * * * *

Dr. OLIVER assigns the following reasons why the Tabernacle is considered as the type of a Freemason's Lodge: "It was an oblong square, and, with its courts and appendages, it represented the whole habitable globe. Such is also the extent of our Lodges. The former was supported by pillars, and the latter is also sustained by those of Wisdom, Strength, and Beauty. They were equally situated due east and west. The sacred roll of God's revealed will and law was deposited in the Ark of the Covenant; the same Holy Record is placed in a conspicuous part of our Lodges. The altar of incense was a double cube, and so is our pedestal and stone of foundation. The covering of the Tabernacle was composed of three colors, as a representation of the celestial hemisphere; such, also, is the covering of a Freemason's Lodge. The floor of the Tabernacle was so holy, that the priest's were forbidden to tread upon it without taking off their shoes; the floor of the Lodge is holy ground."

CALCOTT says that MOSES, "foreseeing the difficulties which he would have to encounter before he should arrive in the promised land, and having already experienced the instability of the Israelites, caused the Tabernacle to be erected *east* and *west*, to excite in them a firm reliance on the omnipotence of that God who had then lately wrought so great a miracle in their favor, by causing a wind

* Our Lodges are situated due East and West, because all places of Divine worship, as well as all well-formed and regularly-constituted Lodges, are, or ought to be, so situated; for which we assign three Masonic reasons:—1. The sun, the glory of the LORD, rises in the East and sets in the West; 2. Learning originated in the East, and from thence extended its benign influence to the West; 3. The last and grand reason, refers to the situation of the Tabernacle in the wilderness. The nature of the Lodge—its form, dimensions, and supports—its ground, situation, and covering—its ornaments, furniture, and jewels—all unite their aid to form a perfect code of moral and theological philosophy; which, while it fascinates the understanding, improves the mind, until it becomes polished like the Perfect Ashlar, and can only be tried by the Square of God's Word and the unerring Compass of conscience.

to blow first *east*, and then *west*, whereby they safely escaped from the Egyptians upon dry land, even through the midst of a sea, which, nevertheless, overwhelmed and totally destroyed their pursuers. And as they were liable to meet with many distresses in their sojournment in the wilderness, so, as oft as they should behold the situation of the Tabernacle, their faith might be strengthened, and, by a firm reliance on ALMIGHTY GOD, they might be enabled to proceed with resolution and cheerfulness. And as the Tabernacle was at that time to be a constant exhortation to them, from that great instance of omnipotence, to confide in GOD under all their embarrassments, so the Temple, afterwards built by SOLOMON, in the same form and situation, was to be a lasting monument to their posterity of the mighty works the LORD had performed in conducting their forefathers out of their captivity into the promised land. And this, also, may be deemed a very sufficient reason why places for Christian worship, after the pattern of the said Tabernacle and Temple, have ever been, and still are, generally erected in the same manner; for, as human creatures, we, as well as our forefathers, stand in need to be continually reminded of our weakness, and a necessary constant dependence on an Omnipotent and All-gracious Being."

Dedication of Lodges.

Lodges were anciently dedicated to King SOLOMON, as he was our first Most Excellent Grand Master; but Masons professing Christianity, dedicate theirs to St. JOHN the Baptist and St. JOHN the Evangelist, who were two eminent patrons of Masonry; and since their time, there is represented in every regular and well-governed Lodge a certain *Point within a Circle*—the point representing an individual brother; the circle, the boundary-line of his conduct to God and man, beyond which he is never to suffer his

passions, prejudices, or interests to betray him, on any occasion. This circle is embordered by two perpendicular parallel lines, representing those Saints, who were perfect parallels in Christianity, as well as in Masonry; and upon the vertex rests the Holy Scriptures, which point out the whole duty of man. In going around this circle, we necessarily touch upon these two lines, as well as upon the Holy Scriptures; and while a Mason keeps himself thus circumscribed, it is impossible that he should materially err.

"But though past all diffused, without a shore
His essence; local is his Throne, as meet
To gather the dispersed, as Standards call
The listed from afar; to fix a point,
A *central point*, collective of his sons,
Since finite every nature but his own.

* * * * *

If earth's whole orb by some dire distant eye
Were seen at once, her towering Alps would sink,
And level'd Atlas leave an even sphere.
Thus earth, and all that earthly minds admire,
Is swallow'd in *Eternity's vast round*." — YOUNG.

"Whether we regard this symbol in the purity of its legitimate interpretation, or consider the unlimited corruption which it sustained in its progress through the mysteries of idolatry, the general principle will be found equally significant. It was originally the conservator of a genuine moral precept, founded on a fundamental religious truth; but innovation followed innovation, until this degraded symbol became the dreadful depository of obscenity and lust.

"The use of this emblem is coëval with the first created man. A primary idea which would suggest itself to the mind of ADAM, when engaged in reflections on his own situation, the form of the universe, and the nature of all the objects presented to his view, would

be, that *the creation was a circle and himself the center*. This figure, implanted without an effort, would be ever present in all his contemplations, and would influence his judgment to a certain extent, while attempting to decide on the mysterious phenomena which were continually before him. To persons unacquainted with the intricate philosophy of Nature, as we may fairly presume ADAM was, this is the plain idea conveyed to the senses by a superficial view of Nature's works. Ask an unlettered hind of the present day, and he will tell you that the earth is a circular plane; and perhaps he will have some indistinct notion that the expanse above his head is spherical, but he will assuredly look upon *himself* as the common center of all. This is consistent with the general appearance of things; for, if he look around, he finds the horizon, unless intercepted by the intervention of sensible objects, equally distant from the point of vision in all its parts. And the experiment uniformly producing the same results, whether made by night or day, he relies on the evidence of his senses, and pronounces his own judgment correct and irrefutable. So the first created man. Himself the center of the system, he would regard Paradise as the limit of the habitable earth, and the expanse as the eternal residence of the omnipresent Deity. A little reflection, however, would soon bring him nearer to the truth. The garden of Eden was of a circular form, and the Tree of Life was placed in the center. Now, as the fruit of this tree was reputed to convey the privilege of immortality, the center would hence be esteemed the most honorable situation, and be ultimately assigned to the Deity, who alone enjoys the attributes of immortality and eternity; for ADAM, in his progress to different parts of this happy abode, would soon conclude that, however he might be deceived by appearances, *he himself* could not be a permanent center, because he was constantly changing his position.

"To this august Circle the two forbidden trees were the accompanying perpendicular parallel lines, pointing out God's equal *justice* and *mercy*. When ADAM had violated the divine command, and eaten of the tree of knowledge, *justice* demanded that the threatened penalty should be paid. But here *mercy* interposed, and he was expelled from the abode of purity and peace, now violated by transgression, 'lest he should put forth his hand, and take also of the tree of life, and live for ever' in a state of wickedness and sin. Hence arose the Masonic emblem of a Point within a Circle."

* * * * *

“When mankind had transferred their adoration from the Creator to his works, they advanced specious reasons to justify a devotion to spheres and circles. Every thing great and sublime, which was continually presented to their inspection, partook of this form. The sun, the unequivocal source of light and heat, was a primary object of attention, and became their chief deity. The earth, the planets, and fixed stars, proceeding in all their majestic regularity, excited admiration, and implanted devout feelings in their hearts. These were all spherical, as was also the arch of heaven, illuminated with their unfading luster. The next progressive observations of mankind would be extended to the unassisted efforts of Nature in the production of plants and trees; and these were found to exhibit, for the most part, the same uniform appearances. From the simple stalk of corn, to the bole of the gigantic lord of the forest, the cylinder and cone, and consequently the circle, were the most common forms assumed by the vegetable creation. Every fruit he plucked—every root he dug from the earth for food—was either globular, cylindrical, or conical, each partaking of the nature of a circle. If a tree were divided horizontally, the section uniformly exhibited the appearance of a Point within a succession of concentric circles. The same will be true of many varieties of vegetables; and similar results would be produced from an inspection of animal bodies. The trunk is a cylinder; and the intestines, so often critically examined for the purposes of augury, presented to the curious inquirer little variation from the general principle. Hence statues bearing these forms were subsequently dedicated to the Olympic gods; a Cylinder, to the earth; and a Cone to the sun.

“In this figure, Nature, in her most sportive mood, appeared exclusively to delight. If a bubble were excited on the water, it was spherical; and if any solid body were cast upon the surface, the ripple formed itself into innumerable concentric circles, rapidly succeeding each other, of which the body, or moving cause, was the common center. If water were cast into the air, they found that the drops invariably arranged themselves into a globular form. This uniformity was soon observed, and thought to be a preternatural indication of divinity; for if Nature assumed one unvarying character in all her works, that character must be an unquestionable symbol of the God of Nature. Hence the Circle, with its center distinctly marked, became a most sacred emblem with every nation of idolaters; adopted perhaps from the same symbol used by their

forefathers on the plain of Shinar; referring primarily to the immeasurable expanse occupied by infinite space; a proper type of eternity, but now justified by a reference to the works of Nature. This was the general belief, though the expression varied in different ages and among the inhabitants of different nations.

“The tribes contiguous to Judea placed a *Jod* (י) in the center of a circle, as a symbol of the Deity surrounded by Eternity, of which He was said to be the inscrutable author, the ornament, and the support. The Samothracians had a great veneration for the Circle, which they considered as consecrated by the universal presence of the Deity; and hence *rings* were distributed to the initiated, as amulets possessed of the power of averting danger. The Chinese used a symbol which bore a great resemblance to that which is the subject of this annotation. The Circle was bounded north and south by two serpents, (equivalent to the two perpendicular parallel lines of the Masonic symbol,) and was emblematical of the *Universe*, protected and supported equally by the *Power* and *Wisdom* of the Creator. The Hindoos believed that the Supreme Being was correctly represented by a perfect sphere, without beginning and without end. The first settlers in Egypt transmitted to their posterity an exact copy of our Point within a Circle, expressed in emblematical language. The widely-extended universe was represented as a circle of boundless light, in the center of which the Deity was said to dwell; or, in other words, the circle was symbolical of His *eternity*; and the perpendicular parallel lines by which it is bounded, were the two great luminaries of heaven, the sun and moon; the former denoting His *virtue*—the latter His *wisdom*. And this idea was generally expressed by a hawk’s head in the center of a circle, or an endless serpent inclosing an eye.

“But the most expressive symbol to this effect used by any people who had renounced the true religion, was the famous emblem of



PYTHAGORAS, who contrived not merely to express the only one God, residing in the midst of eternity, but united with it an idea of the divine Triad, and blended emblems of regeneration, morality, and science. For this purpose he added to the central Jod nine other Jods, disposed about the center in the form of an equilateral triangle, each side consisting of the number four. The disciples of PYTHAGORAS denominated this symbol *Trigonon-mysticum*, because it was the conservator of many awful and important truths.

- "1. The *Monad*, or active principle.
- "2. The *Duad*, or passive principle.
- "3. The *Triad*, or world proceeding from their union.
- "4. The sacred *Quaternary*, involving the liberal Sciences, Physics, Morality, etc., etc.

"Of this remarkable emblem, a full explanation may be equally interesting and instructive.

"The symbol of all things, according to PYTHAGORAS, was *one* and *two*. One added to two make *three*; and once the square of two make *four*, which is the perfect *Tetractys*; and $1+2+3+4=10$, the consummation of all things; and therefore the amount of the points contained within the Pythagorean Circle is exactly *TEN*. Hence, because the first *four* digits added into each other made up the number *ten*, this philosopher called the number *four* πάντα ἀριθμὸν, *all number*, or the *whole number*; and used it as the symbol of universality.* To ascertain, however, the entire meaning of this symbol, it will be necessary to take the numbers included within the Circle in their natural order, and hear what hidden mystery the philosophy of PYTHAGORAS attached to each.

"The number *ONE* was the Point within the Circle, and denoted the central fire, or God; because it is the beginning and ending—the first and the last. It signified, also, love, concord, piety, and friendship; because it is so connected that it cannot be divided into parts. Two meant darkness, fortitude, harmony, and justice; because of its equal parts; and the moon, because she is forked. *THREE* referred to harmony, friendship, peace, concord, and temperance. All these, and many other virtues, depended on this number and proceeded from it. *FOUR* referred to the Deity: for it was considered *the number of numbers*. It is the first solid figure; a point being 1, a line 2, a superficies 3, and a solid 4. It was also the *Tetractys*; a *WORD* sacred among the Pythagoreans, and used as a most solemn oath; because they considered it the root and principle, the cause and maker, of all things." * * * *

* The sum of all the principles of PYTHAGORAS is this:—"The *Monad* is the principle of all things. From the *Monad* came the indeterminate *Duad*, as matter subjected to the cause of *Monad*; from the *Monad* and the indeterminate *Duad*, numbers; from numbers, points; from points, lines; from lines, superficies; from superficies, solids; from these solid bodies, whose elements are four—Fire, Water, Air, and Earth—of all which transmuted, and totally changed, the *WORLD* consists."

"The Point within the Circle afterwards became a universal emblem to denote the temple of the Deity, and was referred to the Planetary Circle, in the *center* of which was fixed the sun, as the universal god and father of nature; for the whole circle of heaven was called God." * * * * *

"SERVIUS tells us it was believed that *the center* of a temple was the peculiar residence of the Deity; the exterior decorations being merely ornamental. Hence the astronomical character used to denote or represent the sun, is a Point within a Circle; because that figure is the symbol of perfection. The most perfect metal, gold, is also designated in chemistry by the same character.

"With this reference the Point within a Circle was an emblem of great importance among the British Druids. Their temples were circular, many of them with a single stone erected in the center; their solemn processions were all arranged in the same form; their weapons of war—the circular shield with a central boss, the spear with a hollow globe at its end, etc.—all partaking of this general principle; and without a circle it was thought impossible to obtain the favor of the gods."

The three great tenets of a Freemason's profession inculcate the practice of those truly commendable virtues, BROTHERLY LOVE, RELIEF, and TRUTH.

BROTHERLY LOVE.

By the exercise of Brotherly Love, we are taught to regard the whole human species as one family—the high, the low, the rich, the poor—who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support, and protect each other. On this principle, Masonry unites men of every country, sect, and opinion, and conciliates true friendship

among those who might otherwise have remained at a perpetual distance.

Brotherly Love or Friendship is regarded by Freemasons as the strong cement of the Order; without this high moral virtue, the Fraternity would soon cease to exist. By Brotherly Love, we are to understand that generous principle of the soul which regards the human species as one family, created by an All-wise Being, and placed on this globe for the mutual assistance of each other. The man who is actuated by the pure principle of Brotherly Love, will not desert his friend when dangers threaten or misfortunes assail him. When he is calumniated, he will openly and boldly espouse his cause, and endeavor to remove the aspersion. When sickness or infirmity occasion him to be deserted by others, he will seize the opportunity, and redouble all the affectionate attentions which love suggests. No society can exist for any length of time, unless Brotherly Love prevail among its members. To "dwell together in unity," is the life and support of the great Masonic institution.

RELIEF.

To relieve the distressed, is a duty incumbent on all men, but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy; to sympathize with their misfortunes; to compassionate their miseries, and to restore peace to their troubled minds, is the great aim we have in view. On this basis, we form our friendships and establish our connections.

Relief flows from brotherly love, as free, pure, and refreshing as the mountain air. It dries up the gushing fountains of grief, banishes want from the abode of a distressed brother, and pours the oil of joy into the wounded hearts of the widow and the orphan.

TRUTH

Is a divine attribute, and the foundation of every virtue. To be good and true, is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct. Hence, while influenced by this principle, hypocrisy and deceit are unknown among us; sincerity and plain dealing distinguish us; and the heart and the tongue join in promoting each other's welfare, and rejoicing in each other's prosperity.*

Truth is the foundation of all Masonic virtues; it is one of our grand principles; for to be good men and true, is a part of the first lesson we are taught; and at the commencement of our freedom we are exhorted to be fervent and zealous in the pursuit of truth and goodness. It is not sufficient that we walk in the light, unless we do so in the truth also. All hypocrisy and deceit must be banished from among us. Sincerity and plain dealing complete the harmony of a Lodge, and render us acceptable in the sight of Him unto whom all hearts are open, all desires known, and from whom no secrets are hid. There is a charm in truth, which draws and attracts the mind continually towards it. The more we discover, the more we desire; and the great reward is wisdom, virtue, and happiness. This is an edifice founded on a rock, which malice cannot shake or time destroy.

The * * * * are explained, in connection with the four cardinal virtues, FORTITUDE, PRUDENCE, TEMPERANCE, and JUSTICE.

* In the ancient mythology of Rome, TRUTH was called the mother of VIRTUE, and was depicted with white and flowing garments. Her looks were cheerful and pleasant, though modest and serene. She was the protectress of honor and honesty, and the light and joy of human society.

FORTITUDE

Is that noble and steady purpose of the mind, whereby we are enabled to undergo any pain, peril, or danger, when prudentially deemed expedient. This virtue is equally distant from rashness or cowardice; and should be deeply impressed upon the mind of every Mason, as a safeguard or security against any illegal attack that may be made, by force or otherwise, to extort from him any of those valuable secrets with which he has been so solemnly intrusted, and which were emblematically represented upon his first admission into the Lodge, and * * * *

In the absence of this virtue, no person can perform his duty, either to God, his neighbor, or himself, in an acceptable manner. He will be too much overwhelmed with the cares and troubles of the world to find leisure or resolution to protect himself from the enticing machinations with which he will be continually beset during his progress through life; and may be led unintentionally to rend asunder the sacred ties of brotherhood which unite men of all parties, religions, or politics, by forfeiting the confidence trustingly reposed in him, and thereby becoming the victim of his own weakness.

PRUDENCE

Teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge and prudentially determine on all things relative to our present

as well as to our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the Lodge, but also when abroad in the world. It should be particularly attended to, in all strange and mixed companies, never to let fall the least sign, token, or word, whereby the secrets of Masonry might be unlawfully obtained, and * * * * *

Prudence is among the most exalted objects that demand every Mason's special attention, for it is the rule which governs all other virtues. She directs us to the path which leads to every degree of propriety, inciting us to the performance of worthy actions, and, as a guiding-star, lighting our steps through the dreary and darksome ways of this life.

TEMPERANCE

Is that due restraint upon our affections and passions, which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason; as he is thereby taught to avoid excess, or contracting any licentious or vicious habits, the indulgence of which might lead him to disclose some of those valuable secrets which he has promised to conceal, and never reveal, and which would consequently

subject him to the contempt and detestation of all good Masons.

This virtue should be the constant practice of every Freemason, while its opposite should be carefully guarded against. At the shrine of Intemperance, how many victims are daily offered!—Blooming youth and hoary age have alike bowed before it. They continue offering libations on the unhallowed altar, until their fortunes are wasted, their credit lost, their constitutions impaired, their children beggared, and that life which might have been usefully and honorably employed, becomes a burden to the possessor.

JUSTICE

Is that standard, or boundary of right, which enables us to render to every man his just due, without distinction. This virtue is not only consistent with divine and human laws, but is the very cement and support of civil society; and as justice, in a great measure, constitutes the really good man, so should it be the invariable practice of every Mason never to deviate from the minutest principle thereof. * * *

The exercise of this principle incites us to act toward others, in all the transactions of life, as we wish they would act toward us; and as, in a great measure, it constitutes real goodness, it is therefore represented as the perpetual study of an accomplished Freemason. Without the influence of justice, universal confusion would ensue; lawless force would overcome the principles of equity, and social intercourse would no longer exist.

Here may be given some general instructions peculiar to Freemasons, relative to the manner in which Entered Ap-

prentices serve their * * *, and how represented * * *; together with a few observations regarding the comparison between it and clay, etc., and concluding thus:

Our Mother EARTH alone, of all the elements, has never proved unfriendly to man; the bodies of water deluge him with rain, oppress him with hail, and drown him with inundations. The air rushes in storms, prepares the tempest, and lights up the volcano; but the earth, ever kind and indulgent, is found subservient to his wishes. Though constantly harassed, more to furnish the luxuries than the necessities of life, she never refuses her accustomed yield; spreading his path with flowers and his table with plenty; though she produces poison, still she supplies the antidote, and returns with interest every good committed to her care; and when at last he is called upon to pass through the "dark valley of the shadow of Death," she once more receives him, and piously covers his remains within her bosom: this admonishes us that from it we came, and to it we must shortly return.

Such is the arrangement of the different sections in the first lecture, which, with the forms adopted at the Opening and Closing of a Lodge, comprehends the whole of the first degree of Masonry. This plan has the advantage of regular-

ity to recommend it, the support of precedent and authority, and the sanction and respect which flow from antiquity.

CHARGE TO THE CANDIDATE.

BROTHER: As you are now introduced into the first principles of Masonry, I congratulate you on being accepted into this ancient and honorable Order:—ancient, as having subsisted from time immemorial; and honorable, as tending, in every particular, so to render all men who will be conformable to its precepts. No institution was ever raised on a better principle or more solid foundation; nor were ever more excellent rules and useful maxims laid down, than are inculcated in the several Masonic lectures. The greatest and best of men, in all ages, have been encouragers and promoters of the art; and have never deemed it derogatory to their dignity to level themselves with the Fraternity, extend their privileges, and patronize their assemblies. There are three great duties which, as a Mason, you are charged to inculcate:—to God, your neighbor, and yourself. To God, in never mentioning His name but with that reverential awe which is due from a creature to his Creator; to

implore His aid in all your laudable undertakings, and to esteem Him as the chief good; to your neighbor, in acting upon the square, and doing unto him as you wish he should do unto you; and to yourself, in avoiding all irregularity and intemperance, which may impair your faculties, or debase the dignity of your profession. A zealous attachment to these duties will insure public and private esteem.

In the state, you are to be a quiet and peaceful citizen, true to your government, and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live. In your outward demeanor, be particularly careful to avoid censure and reproach.

Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary vocations; for these are on no account to be neglected; neither are you to suffer your zeal for the institution to lead you into argument with those who, through ignorance, may ridicule it.

At your leisure hours, that you may improve in Masonic knowledge, you are to converse with well-informed brethren, who will be always as ready to give, as you will be to receive, instruction.

Finally, keep sacred and inviolable the mysteries of the Order; as these are to distinguish you from the rest of the community, and mark your consequence among Masons. If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly careful not to recommend him, unless you are convinced he will conform to our rules; that the honor, glory, and reputation of the institution may be firmly established, and the world at large convinced of its good effects.

C H A R G E,

AT THE INITIATION OF A SOLDIER.

BROTHER: Our institution breathes a spirit of general philanthropy. Its benefits, in a social point of view, are extensive. In the most endearing ties, it unites all mankind. In every nation, wherever civilization extends—and not unfrequently among the wild savages of the forest—it opens an asylum to a

brother in distress, and grants hospitality to the necessitous and unfortunate. The sublime principles of universal goodness and love to all mankind, which are essential to it, cannot be lost in national distinctions, prejudices, and animosities. The rage of contest and the sanguinary conflict have, by its recognized principles, been abated, and the milder emotions of humanity substituted. It has often performed the part of the Angel of Goodness, in ministering to the wants of the sick, the wounded, and the unfortunate prisoner of war. It has even taught the pride of victory to give way to the dictates of an honorable connection.

Pure patriotism will always animate you to every call of your country to repel an invading foreign foe, or in subduing the rebellious intentions of those within the limits of our own land who become faithless to the high duty of a citizen. But should you, while engaged in the service of your country, be made captive, you may find affectionate brethren where others would only find enemies.

The institution also demands that you shall be a quiet and peaceable citizen, true to your government, and just to your country; yielding obedience to the laws which afford you protection.

In whatever country you travel, when you meet a Mason, you will find a brother and a friend, who will do all in his power to serve you; and who will relieve you, should you be poor or in distress, to the utmost of his ability, and with a ready cheerfulness.

SECOND DEGREE.



FELLOW-CRAFT.

“The Second, or Fellow-Craft's Degree is rendered interesting by those scientific instructions and philosophical lectures which characterize latter parts of the mysteries ; though both of these Degrees were made to tend to the glory of that God who had given such wonderful faculties to them, and to the welfare of their fellow creatures.”—ARCHDEACON MANT.

FELLOW CRAFT.

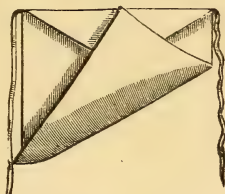
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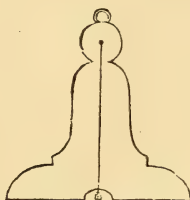
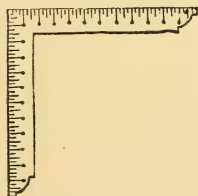
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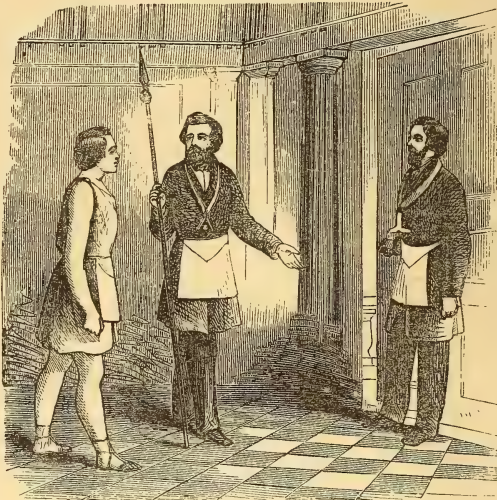
SECTION II.



SECTION II.



SECTION II.



SECTION II.



DEGREE OF FELLOW-CRAFT.

Symbolism of the Degree.

IF the object of the first degree be to symbolize the struggles of a candidate groping in darkness for intellectual light, that of the second degree represents the same candidate laboring amid all the difficulties that encumber the young beginner in the attainment of learning and science. The Entered Apprentice is to emerge from darkness to light—the Fellow-Craft is to come out of ignorance into knowledge. This degree, therefore, by fitting emblems, is intended to typify these struggles of the ardent mind for the attainment of truth—moral and intellectual truth—and, above all, that Divine truth, the comprehension of which surpasseth human understanding, and to which, standing in the Middle Chamber, after his laborious ascent of the Winding Stairs, he can only approximate by the reception of an imperfect and yet glorious reward, in the revelation of that “hieroglyphic light which none but Craftsmen ever saw.”

SECOND LECTURE.

MASONRY is a progressive science, and is divided into different classes, or degrees, for the more regular advancement in the knowledge of its mysteries. According to the progress we make, we limit or extend our inquiries: and, in proportion

to our capacity, we attain to a less or greater degree of perfection.

Freemasonry includes within its circle almost every branch of polite learning. Under the veil of its mysteries is comprehended a regular system of science. Many of its illustrations, to the confined genius, may appear unimportant; but the man of more enlarged faculties will perceive them to be, in the highest degree, useful and interesting. To please the accomplished scholar and ingenious artist, Freemasonry is wisely planned; and, in the investigation of its latent doctrines, the philosopher and mathematician may experience equal delight and satisfaction.

To exhaust the varied subjects of which it treats, would transcend the powers of the brightest genius; still, however, nearer approaches to perfection may be made; and the man of wisdom will not check the progress of his abilities, though the task he attempts may at first seem insurmountable. Perseverance and application remove each difficulty as it occurs; every step he advances, new pleasures open to his view, and instruction of the noblest kind attends his researches. In the diligent pursuit of knowledge, the intellectual faculties are employed in promoting the glory of God and the good of man.

The first degree is well calculated to enforce the duties of morality, and imprint on the memory the noblest principles which can adorn the human mind. It is, therefore, the best introduction to the second degree, which not only extends the same plan, but comprehends a more diffusive system of knowledge. Here, practice and theory join in qualifying the industrious Mason to share the pleasures which an advancement in the art must necessarily afford. Listening with attention to the wise opinions of experienced Craftsmen, on important subjects, he gradually familiarizes his mind to useful instruction, and is soon enabled to investigate truths of the utmost concern in the general transactions of life.

From this system proceeds a rational amusement; while the mental powers are fully employed, the judgment is properly exercised; a spirit of emulation prevails; and all are induced to contend who shall most excel in promoting the valuable rules of the institution.

SECTION I.

THE first section of the second degree accurately elucidates the mode of introduction into that particular class, and instructs the diligent Craftsman how to proceed in the proper arrangement of the ceremonies used on the occasion. It qualifies him to judge of their importance, and convinces him of the necessity of strictly adhering to every established usage of the Order. Here he is intrusted with particular tests, to enable him to prove his title to the privileges of this degree, while satisfactory reasons are given for their origin. Many duties, which cement in the firmest union well-informed brethren, are illustrated in this section; and an opportunity is given to make such advances in Masonry as will always distinguish the abilities of those who have arrived at preferment.

The Square is an important emblem in this degree. The Fellow-Craft is instructed, on his entrance, that this symbol should be the rule and guide of his conduct with all mankind, but especially with a brother Mason.

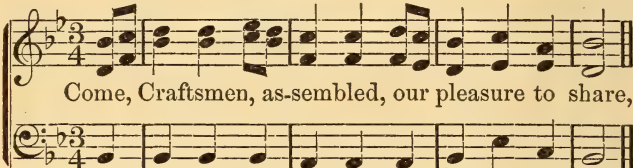
The following passage of Scripture is rehearsed in this degree:

“Thus he shewed me: and behold the LORD stood upon a wall made by a plumb-line, with a plumb-line in his hand. And the LORD said unto me, Amos, what seest thou? and I said, A plumb-

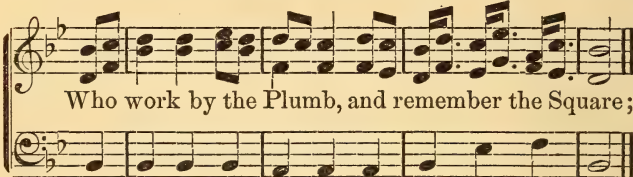
line. Then said the LORD, Behold, I will set a plumb-line in the midst of my people Israel; I will not again pass by them any more."—AMOS vii. 7, 8.

Or the following ODE may be sung:

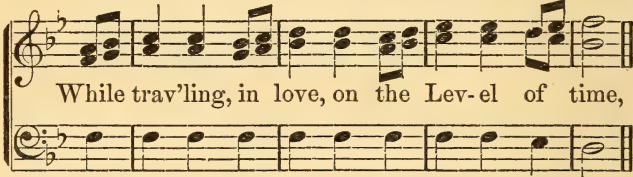
AIR—What Fairy-like Music.



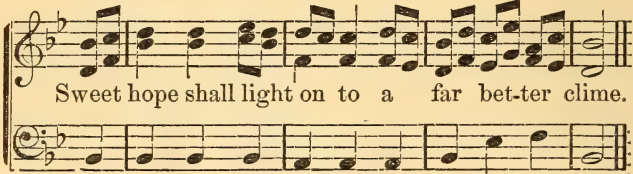
Come, Craftsmen, as-sembled, our pleasure to share,



Who work by the Plumb, and remember the Square;



While trav'ling, in love, on the Lev-el of time,



Sweet hope shall light on to a far bet-ter clime.

We'll seek, in our labors, the Spirit Divine,
 Our Temple to bless, and our hearts to refine;
 And thus to our altar a tribute we'll bring,
 While, joined in true friendship, our anthem we sing.

See Order and Beauty rise gently to view,
 Each Brother a column, so perfect and true!
 When Order shall cease, and when temples decay,
 May each fairer columns immortal survey.

* * * * *



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The three ♫ ♫ ♫ allude to the three * * *,
 which are *the Attentive Ear, the Instructive Tongue,*
 and *the Faithful Breast.*

THE SYMBOLICAL JEWELS.

THE three VIRTUES—symbolically designated “*the three Precious Jewels of a Fellow-Craft*”—are, if considered from the true point of view, of no mean importance, and are well worthy to be styled “Jewels.”

Silence, Secrecy, and Fidelity—rightly understood—are supreme virtues. In silence, the Divine Thought moves through the Eternities, creating and adorning; filling the material world with forms of beauty and glory, and communicating to the moral and spiritual the elements of ever-expanding perfection.

In silence and secrecy, Nature also performs her mysterious labors, and creates that inspiring grandeur and blooming loveliness which ever attracts the attention and charms the vision of man.

The human mind, too, withdrawn into silence and secrecy, by *attention* and *meditation*, elaborates those grand thoughts—clothed with creative energies—by which man, through Philosophy, Science, and Art, becomes the sovereign of the material world, and demonstrates his close relationship to the unseen and immortal Powers.

Let, then, the Fellow-Craft wear these precious jewels proudly; for they are worthy of his love. Let the attentive ear gather up all those lessons of wisdom which Nature, History, and the World are perpetually proclaiming; and, retiring into the Divine Silence, let the adept study them with solemn earnestness. Let Fidelity—loyalty to Truth and Virtue—having its root in the deep recesses of the faithful heart, bind him eternally to the Good, the Beautiful, and the True, which will crown him with joy on earth, and make him illustrious when he shall be admitted to the “Inner Chamber” of the Temple on high.

The Working-Tools of a Fellow-Craft are the PLUMB, the SQUARE, and the LEVEL.

The Plumb is an instrument made use of by Operative Masons, to try perpendiculars; the Square, to square their work; and the Level, to prove horizontals: but we, as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes:—the Plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the Square of Virtue, and ever remembering that we are traveling upon the Level of Time, to “that undiscovered country, from whose bourne no traveler returns.” * * *

The symbols of those instruments used by architects are unknown to common observers, who merely see in them the simple Square, the Level, and the Plumb; but Free and Accepted Masons recognize them as emblems of certain moral principles and religious duties, which, if followed out as they should be, would render all men valuable members of society. The Square, as an emblem of morality, teaches us to square our lives and actions by the unerring laws of God's Word, and to regulate our conduct according to the doctrine laid down by our divine Creator; to preserve a lively faith in his Holy Gospel, which, in the most impressive manner, teaches us to live in brotherly love with all mankind. The Level is an emblem of equality; and reminds us that, in the sight of God, all men are equal; that He causes the sun to shine on the poor man's cottage, as well as on the king's palace; with Him there is no distinction, unless we so far forget our duty as to neglect and disobey the divine commands. The Plumb, signifying uprightness, reminds us to observe justice and equity in all our dealings on earth; so that, through the great mercy of God, we may hope to obtain an entrance into the Grand Lodge above, held in that temple not made with hands, eternal in the heavens.

SECTION II.

THE second section of this degree has reference to the origin of the Institution, and views MASONRY under two denominations—OPERATIVE and SPECULATIVE. These are separately considered, and the principles on which both are founded, particularly explained. Their affinity is pointed out by allegorical figures and typical representations. The period stipulated for rewarding merit is fixed, and the inimitable moral to which that circumstance alludes is explained; the creation of the world is described, and many other particulars recited, all of which have been carefully preserved among Masons, and transmitted from one age to another by oral tradition.

Circumstances of great importance to the Fraternity are here particularized, and many traditional tenets and customs

confirmed by sacred and profane record. The celestial and terrestrial globes are considered with a minute accuracy; and here the accomplished Craftsman may display his talents to advantage in the elucidation of the ORDERS OF ARCHITECTURE, the SENSES of human nature, and the liberal ARTS AND SCIENCES, which are severally classed in a regular arrangement. In short, this section contains a store of valuable knowledge, founded on reason and sacred record, both entertaining and instructive.

OPERATIVE MASONRY.

We work in Speculative Masonry, but our ancient brethren wrought in both Operative and Speculative.* They worked at the building of King SOLOMON'S temple, and many other sacred and Masonic edifices.

By Operative Masonry, we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength, and beauty, and whence will result a due proportion and a just correspondence in all its parts. It furnishes us with dwellings and convenient shelters from the vicissitudes and inclemencies of seasons; and while it displays the effects of

* Freemasonry is to be considered as divided into two parts—the *Operative* and *Speculative*; and these are again subdivided—that is, Craft Masonry—into three distinct branches: the Manual, the Instrumental, and the Scientific. The Manual consists of such parts of business as are performed by hand-labor alone, or by the help of some simple instruments, the uses whereof are not to be learned by any problems or rules of art, but by labor and practice only; and this is more particularly applicable to the brethren of the first degree, called *Entered Apprentices*.

human wisdom, as well in the choice as in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man, for the best, most salutary, and beneficent purposes.

SPECULATIVE MASONRY.

By Speculative Masonry, we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practice charity. It is so far interwoven with religion, as to lay us under obligations to pay that rational homage to the Deity, which at once constitutes our duty and our happiness. It leads the contemplative to view, with reverence and admiration, the glorious works of creation, and inspires him with the most exalted ideas of the perfection of his Divine Creator.

MASONRY, OPERATIVE AND SPECULATIVE.

For a considerable time previous to the building of SOLOMON'S Temple, the Societies of Sidonian Architects and Builders had become celebrated throughout the ancient world. A company of these masons and architects, under the superintendence of HIRAM, the Widow's Son, was sent by the King of Tyre to SOLOMON, to assist in the erection of that stately edifice. At this period commences the history of Masonry among the Jews. Thus introduced into Judea, it flourished greatly under the protection of SOLOMON and some of his successors; but it was also, in the course of years,

subject to bitter persecutions, gross misrepresentations, and fierce denunciations. The exclusive and stern Hebrews were slow to appreciate fully its catholic and benign spirit, and its great value as an industrial agent.

Even at this period, we have reason to believe, the Sidonian Order was not entirely an operative society, but rather was a mixed body, consisting of both operative and speculative Masons. In the formation of its rituals, it had drawn largely on the Rites of the Orphic, Cabirian, and Isianic Mysteries. The speculative character finally triumphed over the operative, and the ancient Order of Hiram was transformed into the Order of the Essen, or Breast-plate, or the Essenian Brotherhood.

At an early period the Sidonian Masons had planted their societies in Rome, and in the reign of NUMA POMPILIUS were highly favored by that monarch. These societies were there known under the name of Colleges of Builders and Artificers. After Christianity had subdued the pagan world, these "Colleges of Builders," or societies of Operative Masons, were engaged in erecting cathedrals, churches, and other public edifices, and continued, in unbroken succession, down to A. D. 1717. In 1459 they held a general convention of the Crafts at Ratisbon, and decided to institute a Grand Lodge at Strasburg, and that the architect of that cathedral, for the time being, should be, *ex officio*, Grand Master.

These Lodges also preserved the ancient rituals, which gave them a speculative or philosophical character; and thus we find that the history of the Order of Operative Masons in Europe reproduces that of Sidonian Masonry in ancient Judea. As that Order culminated in the Essenian Brotherhood, so the Order of Operative was in 1717 transformed into that of Speculative Masonry.

That Speculative Masonry is the offspring of the ancient corporations of Builders and Masons, there cannot be a doubt. It possesses all the venerable forms of those old societies, their rituals, and their language of signs and symbols. The instruments of the builder's art—the Gavel, Twenty-four-inch Gauge, Trowel, Level, Plumb, Square, Compasses, Spade, Setting-Maul, etc.—it retains, and applies them to moral uses. They have become the most significant and instructive of emblems. All Freemasons are familiar with their symbolical interpretations, and appreciate their beauty and the force of their teaching. The Free or Speculative Mason is also a builder, but not of material edifices. He is, or should be, the constructor of a Temple, more glorious than that of SOLOMON—

a Temple of Virtue, of Honor, of Charity, Purity, and Knowledge; and these implements of the Operative Mason's art, in their emblematic use, indicate the labors he is to execute, the dangers he is to encounter, and the preparations he is to make in the great work of uprearing that spiritual fabric wherein his soul may find peace for evermore.

* * * π * * *

This section also refers to the origin of the Jewish Sabbath, as well as to the manner in which it was kept by our ancient brethren.

In six days God created the heaven and the earth, and rested upon the seventh day; the seventh, therefore, our ancient brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of creation, and to adore their great Creator.

THE six days of creation are technically known among Freemasons as the "Grand Architect's Six Periods." These important periods in the world's history may be more particularly illustrated as follows:

Before the Almighty was pleased to command this vast world into existence, the elements and materials of creation lay blended together without distinction or form. Darkness was on the face of the great deep, and the spirit of God moved on the surface of the waters. The Almighty, as an example to man, that all things of moment should be done with due deliberation, was pleased to be *six days* in commanding it from chaos to perfection. The *first* instance of his supreme power was made manifest by commanding light; and being pleased with this new operation, he distinguished it by name, calling the light **DAY**, and the darkness he called **NIGHT**. And, in order to keep this same framed matter within just limits,

the *second day* was employed in laying the foundations for the heavens, which he called firmament, designed to keep the waters that were within the clouds, and those beneath them, asunder. On the *third day*, he commanded those waters within due limits, and dry land appeared, which he called EARTH; and the mighty congregated waters he called SEA. The earth being yet irregular and barren, God spoke the word, and it was immediately covered with a beautiful carpet of grass, designed as pasture for the brute creation. Trees, shrubs, and flowers of all sorts, succeeded in full growth, maturity, and perfection. On the *fourth day*, the two grand luminaries, the sun and moon, were created; the sun to rule the day, and the moon to govern the night. And the sacred historian informs us that they were ordained for signs, seasons, days, and years. The Almighty was also pleased to bespangle the ethereal concave of heaven with a multitude of stars, that man, whom he intended to make, might contemplate thereon, and justly admire his majesty and glory. On the *fifth day*, he caused the waters to bring forth a variety of fish for our use; and, in order to imprint on the mind of man a reverential awe of his divine omnipotence, he created the other inhabitants of the mighty deep, which multiplied exceedingly after their kind. On the same day, the Almighty caused the birds to fly in the air, that man might delight his eyes and ears—with some for their beautiful plumage, and others for their melodious notes.

On the *sixth day*, he created the beasts of the field and the reptiles which crawl on the earth. And here we may plainly perceive the wisdom, power, and goodness of the Grand Geometrician of the Universe, made manifest throughout the whole of his proceedings. He produced what effects he pleased without the aid of their natural causes—such as giving light to the world before he created the sun and moon, and making the earth fruitful without the influence of the heavenly bodies. He did not create the beasts of the field until he had provided sufficient herbage for their support; neither did he create man until he had furnished him with a dwelling, and every thing requisite for life and pleasure. Then, to dignify the work of his hands still more, he made man, who came into the world with greater pomp than any creature which preceded him. They came but with a single command. God spake the word, and it was done. But at the formation of man, we are told, there was a consultation, in which God said, Let us make man. He was immediately formed out of the dust of the earth. The breath of life

was blown into his nostrils, and man became a living soul. In this one creature, there is a combination of every thing throughout the whole creation—such as the quality and substance of an animate being, the life of plants, the senses of beasts; but, above all, the understanding of angels; formed after the immediate image of God, thereby intimating to him that integrity and uprightness should ever influence him to adore his Creator, who has so liberally bestowed on him the faculty of speech, and further endued him with that noble instinct called REASON. The Almighty, as his last and best gift to man, created WOMAN. Under his forming hand, the creature grew—man-like, but of different sex—so lovely fair, that what seemed fair in all the world, seemed now mean: all in her summed up—in her contained. On she came, led by her Heavenly Maker, though unseen, yet guided by his voice, adorned with all that heaven could bestow to make her amiable.

“Grace was in all her steps, heaven in her eye,
In every gesture dignity and love.”

The Almighty, having finished the sixth day's work, rested on the *seventh*. He blessed, hallowed, and sanctified it. He thereby taught man to work industriously six days, but strictly commanded him to rest on the seventh, the better to contemplate on the beautiful works of creation—to adore him as their Creator—to go into his sanctuaries, and offer up praises for life and every blessing he so amply enjoys at his bountiful hands.

The Pillars of the Porch.

For he cast two pillars of brass, of eighteen cubits high apiece; and a line of twelve cubits did compass either of them about.—
I. KINGS vii. 15.

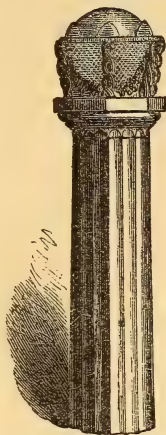
Also he made before the house two pillars of thirty and five cubits high, and the chapter that was on the top of each of them was five cubits.—II. CHRON. iii. 15.

And he made two chapters of molten brass, to set upon the tops of the pillars; the height of the one chapter was five cubits, and the height of the other chapter was five cubits.—I. KINGS vii. 16.

The height of the one pillar was eighteen cubits, and the chapter upon it was brass: and the height of the chapter three cubits; and the wreathen work, and pomegranates upon the chapter round

about all of brass: and like unto these had the second pillar with wreathen work.—II. KINGS xxv. 17.*

THE TWO BRAZEN PILLARS



WHICH ornamented the porch of King Solomon's Temple, were fluted, with sixteen flutes each, a hand's breadth (about four inches) in depth. Their shafts were eighteen cubits high (I. KINGS vii. 15; JEREMIAH lii. 21), about thirty feet seven inches; the circumference of the shaft at the base was fourteen cubits, twenty-three feet eleven inches (LXX. version I. KINGS vii. 15), giving a diameter of about seven feet seven inches. At the top, the circumference was twelve cubits, giving a diameter of six feet eight inches (JEREMIAH lii. 21; I. KINGS vii. 15). They were surmounted by chapiters; the chapiters were composed of seven wreaths of twisted brass, set perpendicularly on an abacus of seven sides, crowning the shaft of each pillar. These wreaths were three cubits high (II. KINGS xxv. 17); upon four of these wreaths, in a *trapezoidal* form was suspended a *latticed* Net-work of brass and copper, colored yellow and red; around the curved bottom of which was a brass fringe, ornamented with two

* The discrepancy as to the height of the pillars, as given in the book of Kings and in Chronicles, is to be reconciled by supposing that in the book of Kings the pillars are spoken of separately, and that in Chronicles their aggregate height is calculated; and the reason that, in this latter book, their united height is placed at thirty-five cubits, instead of thirty-six, which would be the double of eighteen, is because they are there measured as they appear with the chapiters upon them. Now, half a cubit of each pillar was concealed in what Dr. LIGHTFOOT calls "the hole of the chapter;"—that is, half a cubit's depth of the lower edge of the chapter covered the top of the pillar, making each pillar apparently only seventeen and a half cubits high, or the two, thirty-five cubits, as laid down in the book of Chronicles.—In a similar way we reconcile the difference as to the height of the chapiters. In I. Kings and II. Chronicles the chapiters are said to be *five* cubits high, while in II. Kings their height is described as being only *three* cubits. But it will be noticed that it immediately follows in the same place, that "there was a wreathen work and pomegranates upon the chapter round about." Now, this expression is conclusive that the height of the chapiters was estimated exclusive and independent of the wreathen work round about them, which was two cubits more, and this, added to the three cubits of the chapter proper, will make the five cubits spoken of in all other parts of Scripture.—MACKEY'S *Manual of the Lodge*.

rows of brazen Pomegranates, fifty in a row (I. KINGS vii. 18; II. CHRON. iv. 12; JEREMIAH lii. 23). The pomegranates being arranged ninety-six on a side (JEREMIAH lii. 23), two of the pomegranates hung on each point of suspension; and eight to the cubit for twelve cubits (LXX. version JEREMIAH lii. 22), which was the entire length of the *cycloidal arc* of the net-work from one point of suspension to the other. Within the net-work was set a hollow Lily of silver, with six pointed leaves; the height of the points of the lily above the abacus was four cubits (I. KINGS vii. 19). This lily circumscribed a SPHERE of brass (II. CHRON. iv. 12), whose diameter was exactly equal to the diameter of the top of the column (LXX. version I. KINGS vii. 20), whose superior convex surface reached an elevation of five cubits above the abacus, making the whole height of the chapter five cubits (I. KINGS vii. 15; II. CHRON. iii. 15; JEREMIAH lii. 21).—*Symbols of Freemasonry, esoterically considered, by W. S. ROCKWELL, P. G. M. of Georgia.*

THE SYMBOLS OF

Peace, Unity, and Plenty,

Are introduced, and their moral application explained.

OF THE GLOBES.

The *Globes* are two artificial spherical bodies, on the convex surface of which are represented the countries, seas, and various parts of the earth, the face of the heavens, the planetary revolutions, and other important particulars.

THE USE OF THE GLOBES.

Their principal use, besides serving as maps to distinguish the outward parts of the earth, and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution and the diurnal rotation

of the earth around its own axis. They are invaluable instruments for improving the mind, and giving it the most distinct idea of any problem or proposition, as well as enabling it to solve the same. Contemplating these bodies, we are inspired with a due reverence for the Deity and his works, and are induced to encourage the studies of Astronomy, Geography, Navigation, and the Arts dependent on them, by which society has been so much benefited.

The Winding Stairs.

The door for the middle chamber was in the right side of the house; and they went up with winding stairs into the middle chamber.—I. KINGS vi. 8.*

THE SYMBOLICAL STAIRWAY, which leads from the ground-floor to the Middle Chamber of our mystic house, consists of fifteen steps and three divisions. The divisions, we perceive, differ in the number of their steps, each having an odd number—"three, five, and seven." While there is no positive evidence that these divisions have any particular reference to Ancient Craft Masonry, yet the lessons taught us, as we ascend, should impress upon the mind of every Freemason the importance of discipline, as well as a knowledge of natural, mathematical, and metaphysical science. It also opens to him an extensive range of moral and speculative inquiry, which may prove a source of peculiar gratification.

Reference is here made to the Masonic organization into three degrees—the Entered Apprentice, the Fellow-Craft, and the Master Mason; and to its system of government by three officers—the Worshipful Master, the Senior Warden, and the Junior Warden.

* Vide Lecture on the Legend of the Winding Stairs, pp. 159-170.

The ORDERS OF ARCHITECTURE are next considered and explained.

OF ORDER IN ARCHITECTURE.

By order in architecture is meant a system of all the members, proportions, and ornaments of columns and pilasters; or, it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect, and complete whole.

OF ITS ANTIQUITY.

From the first formation of society, order in architecture may be traced. When the rigor of seasons obliged men to contrive shelter from the inclemency of the weather, we learn that they first planted trees on end, and then laid others across, to support a covering. The bands which connected those trees at top and bottom are said to have given rise to the idea of the base and capital of pillars; and from this simple hint originally proceeded the more improved art of architecture.

The first habitations of men were such as Nature afforded, with but little labor on the part of the occupant, and sufficient only to satisfy his simple wants. Each tribe or people constructed, from the materials that presented themselves, such habitations as were best suited to this purpose, and at the same time most convenient

We thus find, in countries remote from other nations, and where foreign influences did not exist, an architecture at once singular, and as indigenous as the vegetation itself. The *hypogea* of the borders of the Indus, the Nile, and the Ganges—the temporary tents of the nomadic tribes of eastern Asia—the oaks of the Grecian forests, fashioned by the ingenuity of man into the humble cabin (the prototype of the principal Grecian order)—are indubitably the primitive styles of the Egyptian, the Grecian, and the Oriental structures. Anterior to the discovery of printing, the monument was the tablet upon which the various races chronicled for posterity the annals of their history. In the simple, unhewn altar, we recognize the genius of religion: we trace in it the germ of the development of human intelligence; it bespeaks faith, ingenuity, ambition. The ancient Babel, and the altars of Scripture—the monuments of Gilgal and Gilead of the Hebrews—the Celtic Dolmens, the Cromlechs, the Peulvens or Menheirs, the Lichavens, (the Trelithous of the Greeks,) the Nurhags, the Talayots, and the Tumuli, (the Latin Mercuriales,)—are all symbols of pristine faith. With the pagan devotee, the art was made to conform to the moral attributes of the character of the deity in whose honor the monument was erected. With the Greeks, various styles of structure were thus instigated, from the early polygonal formations of the Phœnicians, at Astrea and Tyranthus, to the perfections of design, the imposing Doric, the graceful Ionic, and the magnificent Corinthian orders. Each nation, at every age, possessed its symbolic monuments, revealing its conception of the attributes of the Infinite, with the exception of the Persians, who, as we learn from the Zend Avesta, worshiped in the open air, and who, according to HERODOTUS, possessed no temples, but revered the whole circuit of the heavens; and the Assyrians, whose Magi interpreted the silent stars, and worshiped the sun. Among such monuments, we must reckon, as the chief, the Temple of SOLOMON, that sublime conception of the spirit of immateriality, true type, in its massive splendor, of a higher and purer belief; at Elora, the temple of Indra, sacred to Swargas, the god of ether, which, according to the Puranas, was designed by Wisvakama, the *stapathi*, or architect of the heavens. In China, the ancient Tings, Taas, and Mikosi, were temples of the gods, and the *mias*, in Japan and Siam, were sacred structures. The Pyramids were symbolic emblems of the metempsychosian creed of Egypt. The Djebel Pharouni, the pyramids of Rhamses, the temples of Isis and Osiris, and the Memnon, bespeak

(in their colossal size) a vast and boundless faith. Athens possessed her Parthenon, over whose magnificence presided Minerva Archegetea, and Rome her Pantheon, "shrine of all saints and altar of all gods." Ancient Cordova had her mosque, on which the Moors spent the riches of their oriental taste. Modern Rome possesses her basilica of St. Peters, on whose sublime structure, amid the visible decadence of classic art, MICHAEL ANGELO lavished his genius.—Of the early achievements and of the progressive steps of the science of architecture, there remain but fragments, though sufficient, with the assistance of history, to teach us their antiquity. The epochs of advancement can be traced progressively from the early elements of structure to the more perfected styles; and throughout the whole globe remains of edifices will be found which proclaim an early possession of certain degrees of architectural knowledge.—The most ancient nation known to us who made any considerable progress in the arts of design is the Babylonian. Their most celebrated monuments were the Temple of Belus, the Kasr, and the hanging gardens which Nebuchadnezzar built for his Lydian bride, the wonderful canal of the Nahar Malca, and the Lake of Palacópos. An idea of the colossal size of the structures they once composed can be formed from the dimensions of their ruins. The material employed in cementing the burned or sun-dried bricks—upon which hieroglyphics are to be traced—was the mortar produced by Nature from the fountains of naphtha and bitumen at the river Is, near Babylon. No entire architectural monument has come down to us from the Assyrians, whose capital was embellished with the superb Kalla, Ninoah, and the Khorzabad; nor from the Phœnicians, whose cities—Tyre, Sidon, Arados, and Sarepta—were adorned with equal magnificence; nor from the Israelites, whose temples were wonderful structures; nor from the Syrians, the Philistines, and many other nations. Our want of thorough knowledge concerning the architecture of these Oriental nations is attributable partly to the innumerable devastations which have taken place on this great battle-field of the world; but to the perishability of the materials that were employed—such as gypsum, alabaster, wood, terra cotta, and brick, with which their ruins abound—we must likewise attribute, in part, this ignorance.

The massive temples of the Hindoos at Elora, Salsitte, and the Island of Elephanta, seem in their awful grandeur like the habitations of giants, on whose land some divine malediction has fallen. The Hindoos, in these colossal structures with their endless sculp-

tured panels, their huge figures, and their astounding and intricate excavations, evince a perseverance and industry equaled only by the Egyptians. Their pagodas, towering in the air, are likewise wonderful architectural achievements, quite as admirable as their hypogea. The Indian structures are remarkable for their severe and grotesque appearance. Their temples—whether of BRAHMA, the creator of all; VISHNU, the preserver of all; or of SEEB or SHEVA, the destroyer of all—exhibit a striking embodiment of the attributes of the deities in whose honor they were erected.

A remarkable resemblance to the Hindoo constructions has been found in the religious monuments or *teocallis* of Mexico and Yucatan. But the architectural types of these antique structures sink into insignificance when compared with those of Egypt. The obelisks, pyramids, temples, palaces, tombs, and other structures with which that country abounds, are on a colossal scale, and such as can have been executed only by a people far advanced in architectural art, and profoundly versed in the science of mechanics. These works, like the Hindoo structures, were remarkable for their gigantic proportions and massiveness. Intricate and highly painted relievo sculptures or hieroglyphics covered the entire extent of their walls. The prevailing monotony of the hieroglyphic designs which form the chief feature of Egyptian architectural decoration, was superinduced by the circumscribed and limiting laws of their religion. In Egyptian architecture we trace the elements of the early Indian school, blended with more harmonious combinations, as likewise the introduction of architectural orders. Beside skilled organization of parts, and a just appreciation of pleasing effect, their works in their colossal features evince a thorough knowledge of the geometrical branch of the science of construction. The architectural genius of Egypt lavished its power on mausoleums, and on gorgeous temples to the deities, which, in their sublimity, inspire awe. They were constructed of granite, breccia, sandstone, and brick, which different materials are adjusted with much precision. The huge blocks employed in their various monuments exhibit a perfect acquaintance with the laws of mechanics. We cannot but wonder at their monolithic obelisks, especially when we reflect upon the immense distances they had to be transported. The pyramidal shape pervades most of their works, the walls of their temples inclining inward. The jambs to their entrance-gates also were generally inclined. The Egyptians never used columns peripterally, even under the dominion of the Greeks and Romans.

when the column was used externally, the space intervening was walled up to a certain height. To these circumstances, together with the fact that their monuments were terraced, can be ascribed their massive and solid appearance. With them, columns were employed to form porticos in their interior courts, and also to support the ceilings. The shafts, of different forms, being conical, or cylindrical, or bulging out at the base, sometimes presented a smooth surface; they were rarely fluted, being generally covered with hieroglyphics. Occasionally, they were monoliths, but were generally constructed in layers, and covered with hieroglyphics; a circular plinth formed the base. The capitals resemble the lotus, at times, spreading out at the top; again, the flower appears bound together, assuming the bulbous shape; above is a square tablet forming the abacus. Others, of a later date, present projecting convex lobes; while other capitals are composed of a rectangular block, with a head carved on either side, surmounted by a die, also carved. Caryatic figures were also employed by the Egyptians, and were generally placed against walls or pillars, thus appearing to support the entablature, composed of a simple architrave and a coved cornice, with a large torus intervening, which descends the angles of the walls. The Pelasgians appear to have been the first people settled in Greece, numerous remains of whose structures are still extant. Subsequently, from the knowledge possessed by the indigenous tribes, together with that acquired from the Egyptians and the Asiatic nations, the Greeks extracted and developed a style peculiarly their own; and architectural art passed from the gigantic to the elegant and classic forms. During the reign of PERICLES it flourished with meridian splendor, and some of the most superb edifices the world has ever seen were erected during this period. The Grecian monument belonged to the nation, and upon the public works of the country the government lavished fabulous sums. HEEREN informs us that the Greeks placed the necessary appropriation of funds for the public works at the head of the government expenditures. The thoughts of the whole Grecian nation, it would seem, were turned toward the adornment of the country. They forbade by law any architectural display on private residences, and in fact, until after Greece became subject to Macedonia, architects were permitted to work only for the governments.

The beauty and grace which pervade all their works, whether monumental, mechanical, or industrial, lead us to suppose that, although imperfect as regards comfort, they must yet have exhibited

a certain degree of elegance. A just idea of the moldings and ornaments, unequaled for their purity and grace, can be obtained only from personal observation. It is also impossible, from any verbal description, to be able fully to appreciate the beauty and harmony of their different styles. It may not be amiss, however, here to lay down some general principles:—These styles may be classed in systems or orders—the Doric, Ionic, and Corinthian. They also employed, though rarely, caryatides. Innumerable conjectures exist concerning the origin of these different orders. In all probability we are indebted to the Dorians for the invention of the Doric; although CHAMPOLLION sees in an Egyptian order, which he styles the proto-Doric, the type of the Grecian order of that name. The oldest example extant is at Corinth.—To the Ionians, likewise, is attributed the honor of having first employed the Ionic order, no example of which is to be found in Greece, prior to the Macedonian conquest. As for the origin of the Corinthian, without wishing to discredit the interesting narrative of VITRUVIUS, wherein he accords to CALLIMACHUS the invention of the Corinthian capital, it might be well to state, that foliated capitals, of much greater antiquity than any discovered in Greece, are to be found in Egypt and in Asia Minor. The most perfect Grecian example of this order is employed in the choragic monument of LYSICRATES; and there can be little doubt that the Greeks also derived the idea of their caryatic order from the Egyptians, who frequently employed human figures instead of columns in their structures.—The Doric holds the foremost rank among the Grecian orders, not only on account of its being the most ancient, the most generally employed, and, consequently, the most perfected, but more especially on account of its containing, as it were, the principle of all their architecture, as well as an exact imitation of all the parts employed in their primitive constructions, which were undoubtedly of wood. This style, typical of majesty and imposing grandeur, was almost universally employed by the Greeks in the construction of their temples; and certainly monumental art does not furnish us with the equal of a Greek peripteral temple.

To the Etruscans the invention of the arch, constructed on its true principles, has been generally attributed, as likewise the composition of an order styled Tuscan, a species of simple Doric, no entire example of which, however, has been handed down to us by the ancients.

The history of Roman architecture, under its kings and at the

beginning of the republic, is somewhat obscure, as but few of the monuments of that period remain. The Roman kings fortified the city, and erected various palaces, temples, and tombs. It became adorned with colossal works of art, whose stupendous features—forming such a contrast with the comparative insignificance of its power and condition—would seem to indicate that the future of imperial Rome had been foreshadowed to its people. The early Romans employed Etruscans in their works. When Greece at length fell under the yoke of the Roman empire, Rome became enriched with the spoils of Athens. The Greek artists sought protection and patronage among their conquerors, and adorned the imperial capital with structures which called forth unbounded praise. The Grecian style was blended with the Etruscan during the more early period of the Roman school. But as the arch, which was the characteristic feature of Roman architecture, revealed its treasures, the Grecian elements were employed but as a system of ornamentation. During the middle ages, the spirit of classic art seems to have waned with the glory of the Roman empire. The science of building became perverted, and the fame which the Romans had attained in architecture became a memory only. At this period it is supposed that the construction of houses in stories became general. The habitations of the mass of the people were poor, and irregularly planted about the town-hall in cities, or clustered about those massive structures (feudal castles) erected as fortresses, into which the arrogant possessor might retire, and whence he might sally at pleasure to harass the country. Many of the castle fortresses were on a plan of great magnitude, consisting of two or more large towers and divers inner buildings, including chapels. During the gloom and the disastrous influences of the bloody wars of the middle ages, we find the venerable institution of Freemasonry nourishing, under the ashes of its ancient mysteries, the social fire of architectural art. While the whole of Europe was convulsed with the international and social strife and invasions of barbarians, which resulted in its complete reorganization, the study of the arts, sciences, and literature, took refuge in the monasteries. In Italy, during the tenth century, we find the corporation of *Magistri Comacini* exercising great influence, and giving to Grecian artists shelter from the political troubles of the East, and from the persecutions of the Iconoclasts. These artists promulgated among the Lombards the Byzantine elements of structure, whose influence as we have seen, was more or less diffused

throughout the architectural schools of Europe. Under ERWIN VON STEINBACH, of Germany, during the thirteenth century, the Hütten, or Lodges, were organized, one object of which was the study of architecture, over which they exercised a powerful influence. In Strasbourg existed the Lodge of the Haupt-Hütte. Under GODOYNE, or JOSSE DOTZINGER, of Worms, (who in 1444 succeeded the architect J. HULT,) the various sects of the German Freemasons were incorporated into one body, and, in virtue of an act passed at Ratisbon, the same year, the architect of the cathedral of Strasbourg was elected the sole Grand Master of the Fraternity. These *magistri lapidum* were likewise sole directors or supervisors of all the religious structures. Protected by the Church, sole depository of the arcana of the early Masters, architecture passed from the old Gothic through various phases of the pointed or ogee styles. The influence, the enterprise, and daring achievements of its promoters seemed to strike the contemporary ages as well as posterity with a religious awe; and the intellectual power and energy of the people appear to have been concentrated and expended upon architecture. The revival of the spirit of emulation, engendered by the impetus thus given to art, would seem to have possessed a regenerating power, and to have resuscitated Europe from the condition of moral syncope into which it had fallen. The spirit of an age is embodied in its architecture.

The five orders are thus classed:—the TUSCAN, DORIC, IONIC, CORINTHIAN, and COMPOSITE.

THE TUSCAN

Is the most simple and solid of the five orders. It was invented in Tuscany, whence it derives its name. Its column is seven diameters high; and its capital, base, and entablature have but few moldings. The simplicity of the construction of this column renders it eligible where ornament would be superfluous.

THE DORIC,

Which is plain and natural, is the most ancient, and was invented by the Greeks. Its column is eight diameters high, and has seldom any ornaments on base or capital, except moldings—though the frieze is distinguished by triglyphs and metopes, and triglyphs compose the ornaments of the frieze. The solid composition of this order gives it a preference, in structures where strength and a noble simplicity are chiefly required. The Doric is the best proportioned of all the orders. The several parts of which it is composed are founded on the natural position of solid bodies. In its first invention, it was more simple than in its present state. In after-times, when it began to be adorned, it gained the name of Doric: for when it was constructed in its primitive and simple form, the name of Tuscan was conferred on it. Hence the Tuscan precedes the Doric in rank, on account of its resemblance to that pillar in its original state.

THE IONIC

Bears a kind of mean proportion between the more solid and delicate orders. Its column is

nine diameters high; its capital is adorned with volutes, and its cornice has dentils. There is both delicacy and ingenuity displayed in this pillar, the invention of which is attributed to the Ionians, as the famous "*Temple of Diana*," at Ephesus, was of this order. It is said to have been formed after the model of an agreeable young woman, of an elegant shape, dressed in her hair; as a contrast to the Doric order, which was formed after that of a strong, robust man.

THE CORINTHIAN,

The richest of the five orders, is deemed *a masterpiece of art*. Its column is ten diameters high, and its capital is adorned with two rows of leaves, and eight volutes, which sustain the abacus. The frieze is ornamented with curious devices; the cornice with dentils and modillions. This order is used in stately and superb structures. It was invented at Corinth by CALLIMACHUS, who is said to have taken the hint of the capital of this pillar from the following remarkable circumstance:—Accidentally passing by the tomb of a young lady, he perceived a basket of toys, covered with a tile, placed over an acanthus-root, having been left there by her nurse.

As the branches grew up, they encompassed the basket until, arriving at the tile, they met with an obstruction, and bent downwards. CALLIMACHUS, struck with the object, set about imitating the figure; the vase of the capital he made to represent the basket; the abacus, the tile; and the volutes, the bending leaves.

THE COMPOSITE

Is compounded of the other orders, and was contrived by the Romans. Its capital has the two rows of leaves of the Corinthian, and the volutes of the Ionic. Its column has quarter-rounds, as the Tuscan and Doric orders; is ten diameters high, and its cornice has dentils, or simple modillions. This pillar is generally found in buildings where strength, elegance and beauty are displayed.

THE INVENTION OF ORDER IN ARCHITECTURE.

The ancient and original orders of architecture, revered by Masons, are no more than three: the *Doric*, *Ionic*, and *Corinthian*, which were invented by the Greeks. To these, the Romans have added two—the Tuscan, which they made plainer than the Doric, and the Composite, which was

more ornamental, if not more beautiful, than the Corinthian. The first three orders alone, however, show invention and particular character, and essentially differ from each other; the two others have nothing but what is borrowed, and differ only accidentally: the Tuscan is the Doric in its earliest state; and the Composite is the Corinthian enriched with the Ionic. To the Greeks, therefore, and not to the Romans, we are indebted for what is great, judicious, and distinct in architecture.

Of these five orders, the IONIC, DORIC, and CORINTHIAN, as the most ancient, are most esteemed by Masons.

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The Five Senses of Human Nature.

An analysis of the human faculties is next given in this section, in which the FIVE EXTERNAL SENSES particularly claim attention.

The senses we are to consider as the gifts of Nature, and though not the acquisition of our reasoning faculty, yet, in the use of them, are still subject to reason. REASON, properly employed, confirms the regulations of Nature, which are always true and wholesome: she distinguishes

the good from the bad; rejects the last with modesty—adheres to the first with reverence. The objects of human knowledge are innumerable; the channels by which this knowledge is conveyed are few. Among these, the perception of external things by the senses, and the information we receive from human testimony, are not the least considerable: the analogy between them is obvious. In the testimony of Nature, given by the senses, as well as in human testimony, given by information, things are signified by signs. In one as well as the other, the mind, either by original principles or by custom, passes from the sign to the conception and belief of the thing signified. The signs in the natural language, as well as the signs in our original perceptions, have the same signification in all climates and nations, and the skill of interpreting them is not acquired, but innate.

Having made these observations, we shall proceed to give a brief description of the five senses:

HEARING

Is that sense by which we distinguish sounds, and are capable of enjoying all the agreeable charms of music. By it we are enabled to enjoy

the pleasures of society, and reciprocally to communicate to each other our thoughts and intentions—our purposes and desires; and thus our reason is rendered capable of exerting its utmost power and energy. The wise and beneficent Author of Nature intended, by the formation of this sense, that we should be social creatures, and receive the greatest and most important part of our knowledge from social intercourse with each other. For these purposes we are endowed with hearing, that, by a proper exertion of our rational powers, our happiness may be complete.

SEEING

Is that sense by which we distinguish objects, and in an instant of time, without change of place or situation, view armies in battle array, figures of the most stately structures, and all the agreeable variety displayed in the landscape of Nature. By this sense, we find our way on the pathless ocean, traverse the globe of earth, determine its figure and dimensions, and delineate any region or quarter of it. By it we measure the planetary orbs, and make new discoveries in the sphere of the fixed stars. Nay, more, by it we perceive the tempers and dispositions, the

passions and affections of our fellow-creatures, when they wish most to conceal them; so that, though the tongue may be taught to lie and dissemble, the countenance will display the hypocrisy to the discerning eye. In fine, the rays of LIGHT which administer to this sense, are the most astonishing parts of the animated creation, and render the eye a peculiar object of admiration.

Of all the faculties, SIGHT is the noblest. The structure of the eye, and its appurtenances, evince the admirable contrivance of Nature for performing all its various external and internal motions; while the variety displayed in the eyes of different animals, suited to their several ways of life, clearly demonstrate this organ to be the master-piece of Nature's works.

FEELING

Is that sense by which we distinguish the different qualities of bodies:—such as *heat and cold, hardness and softness, roughness and smoothness, figure, solidity, motion, and extension.*

These three senses, *Hearing, Seeing and Feeling*, are deemed peculiarly essential among Masons.

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SMELLING

Is that sense by which we distinguish odors, the various kinds of which convey different impressions to the mind. Animal and vegetable bodies, and indeed most other bodies, while exposed to the air, continually send forth effluvia of vast subtilty, as well in a state of life and growth, as in the state of fermentation and putrefaction. These effluvia, being drawn into the nostrils along with the air, are the means by which all bodies are distinguished. Hence it is evident, that there is a manifest appearance of design in the great Creator's having planted the organ of smell in the inside of that canal through which the air continually passes in respiration.

TASTING

Enables us to make a proper distinction in the choice of our food. The organ of this sense guards the entrance of the alimentary canal, as that of smelling guards the entrance of the canal for respiration. From the situation of both these organs, it is plain that they were intended by Nature to distinguish wholesome food from that which is nauseous. Every thing that enters into

the stomach must undergo the scrutiny of tasting; and by it we are capable of discerning the changes which the same body undergoes in the different compositions of art, cookery, chemistry, pharmacy, etc.

Smelling and tasting are inseparably connected; and it is by the unnatural kind of life men commonly lead in society, that these senses are rendered less fit to perform their natural offices.

The proper use of these five senses enables us to form just and accurate notions of the operations of Nature; and when we reflect on the objects with which our senses are gratified, we become conscious of them, and are enabled to attend to them till they become familiar objects of thought.

On the mind all our knowledge must depend. What, therefore, can be a more proper subject for the investigation of Masons?

To sum up the whole of this transcendent measure of God's bounty to man, we shall add, that Memory, Imagination, Taste, Reasoning, Moral Perception, and all the active powers of the soul, present a vast and boundless field for philosophical disquisition, which far exceeds

human inquiry, and are peculiar mysteries, known only to Nature and to Nature's God, to whom all are indebted for creation, preservation, and every blessing we enjoy.

The Seven Liberal Arts and Sciences,

Which are Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy, are here illustrated. Grammar is the science which teaches us to express our ideas in appropriate words, which we may afterward beautify and adorn by means of Rhetoric; while Logic instructs us how to think and reason with propriety, and to make language subordinate to thought. Arithmetic, which is the science of computing by numbers, is absolutely essential, not only to a thorough knowledge of all mathematical science, but also to a proper pursuit of our daily avocations. Geometry, or the application of Arithmetic to sensible quantities, is of all sciences the most important, since by it we are enabled to measure and survey the globe that we inhabit. Its principles extend to other spheres; and, occupied in the contemplation and measurement of the sun, moon, and heavenly bodies, constitute the science of Astronomy; and, lastly, when our minds are filled, and our thoughts enlarged, by the contemplation of all the wonders which these sciences open to our view, Music comes forward, to soften our hearts and cultivate our affections by its soothing influences.

GRAMMAR

Is the key by which alone the door can be opened to the understanding of speech. It is Grammar which reveals the admirable art of language, and unfolds its various constituent parts—its names, definitions, and respective offices; it unravels, as it were, the thread of which the web of speech is composed. These reflections seldom occur to

any one before their acquaintance with the art; yet it is most certain that, without a knowledge of Grammar, it is very difficult to speak with propriety, precision, and purity.

RHETORIC.

It is by Rhetoric that the art of speaking eloquently is acquired. To be an eloquent speaker, in the proper sense of the word, is far from being either a common or an easy attainment: it is the art of being persuasive and commanding; the art, not only of pleasing the fancy, but of speaking both to the understanding and to the heart.

LOGIC

Is that science which directs us how to form clear and distinct ideas of things, and thereby prevents us from being misled by their similitude or resemblance. Of all the human sciences, that concerning man is certainly most worthy of the human mind, and the proper manner of conducting its several powers in the attainment of truth and knowledge. This science ought to be cultivated as the foundation or ground-work of our inquiries; particularly in the pursuit of those sublime principles which claim our attention as Masons.

ARITHMETIC

Is the art of numbering, or that part of the mathematics which considers the properties of numbers in general. We have but a very imperfect idea of things without quantity, and as imperfect of quantity itself, without the help of Arithmetic. All the works of the Almighty are made in number, weight, and measure; therefore, to understand them rightly, we ought to understand arithmetical calculations; and the greater advancement we make in the mathematical sciences, the more capable we shall be of considering such things as are the ordinary objects of our conceptions, and be thereby led to a more comprehensive knowledge of our great Creator and the works of the creation.

GEOMETRY

Treats of the powers and properties of magnitudes in general, where length, breadth, and thickness are considered—from a *point* to a *line*, from a line to a *superfices*, and from a *superfices* to a *solid*.

A *point* is the beginning of all geometrical matter.

A *line* is a continuation of the same.

A *superfices* is length and breadth, without a given thickness.

A *solid* is length and breadth, with a given thickness, which forms a cube, and comprehends the whole.

THE ADVANTAGES OF GEOMETRY.

By this science, the architect is enabled to construct his plans and execute his designs; the general, to arrange his soldiers; the engineer, to mark out grounds for encampments; the geographer, to give us the dimensions of the world, and all things therein contained; to delineate the extent of seas, and specify the divisions of empires, kingdoms, and provinces. By it, also, the astronomer is enabled to make his observations, and to fix the duration of times and seasons, years and cycles. In fine, Geometry is the foundation of architecture, and the root of the mathematics.

The contemplation of this science, in a moral and comprehensive view, fills the mind with rapture. To the true geometrician, the regions of matter with which he is surrounded afford ample scope for his admiration, while they open a sublime field for his inquiry and disquisition.

Every particle of matter on which he treads, every blade of grass which covers the field, every flower which blows, and every insect which wings its way in this expanded space, proves the existence of a First Cause, and yields pleasure to the intelligent mind.

The symmetry, beauty, and order displayed in the various parts

of the animate and inanimate creation, is a pleasing and delightful theme, and naturally leads to the source whence the whole is derived. When we bring within the focus of the eye the variegated carpet of the terrestrial theater, and survey the progress of the vegetative system, our admiration is justly excited. Every plant which grows, every flowering shrub which breathes its sweets, affords instruction and delight. When we extend our views to the animal creation, and contemplate the varied clothing of every species, we are equally struck with astonishment. And when we trace the lines of geometry drawn by the Divine pencil in the beautiful plumage of the feathered tribe, how exalted is our conception of the heavenly work! The admirable structure of plants and animals, and the infinite number of fibers and vessels which run through the whole, with the apt disposition of one part to another, is a perpetual subject of study to the geometrician, who, while he adverts to the changes which all undergo in their progress to maturity, is lost in rapture and veneration of the Great Cause which governs the system.

When he descends into the bowels of the earth, and explores the kingdom of ores, minerals, and fossils, he finds the same instances of Divine Wisdom and Goodness displayed in their formation and structure: every gem and pebble proclaims the handiwork of an Almighty Creator.

When he surveys the watery elements, and directs his attention to the wonders of the deep, with all the inhabitants of the mighty ocean, he perceives emblems of the same supreme intelligence. The scales of the largest fish, as well as the penciled shell of the minutest bivalve, equally yield a theme for his contemplation, on which he fondly dwells, while the symmetry of their formation, and the delicacy of their tints, evince the wisdom of the Divine Artist.

When he exalts his view to the more noble and elevated parts of Nature, and surveys the celestial orbs, how much greater is his astonishment! If, on the principles of geometry and true philosophy, he contemplate the sun, the moon, the stars, and the whole concave of heaven, his pride will be humbled, while he is lost in awful admiration of the Maker. 'The immense magnitude of those bodies, the regularity and velocity of their motions, and the inconceivable extent of space through which they move, are equally wonderful and incomprehensible, so as to baffle his most daring conceptions, while he labors in considering the immensity of the theme'

MUSIC

Is that elevated science which affects the passions by sound. There are few who have not felt its charms, and acknowledged its expression to be intelligible to the heart. It is a language of delightful sensations, far more eloquent than words; it breathes to the ear the clearest intimations; it touches and gently agitates the agreeable and sublime passions; it wraps us in melancholy, and elevates us in joy; it dissolves and inflames; it melts us in tenderness, and excites us to war. This science is truly congenial to the nature of man; for by its powerful charms the most discordant passions may be harmonized, and brought into perfect unison; but it never sounds with such seraphic harmony as when employed in singing hymns of gratitude to the Creator of the universe.

ASTRONOMY

Is that sublime science which inspires the contemplative mind to soar aloft, and read the wisdom, strength, and beauty of the great Creator in the heavens. How nobly eloquent of the Deity is the celestial hemisphere!—spangled with the most magnificent heralds of his infinite

glory! They speak to the whole universe; for there is no speech so barbarous, but their language is understood; nor nation so distant, but their voices are heard among them.

The heavens proclaim the glory of God;
The firmament declareth the works of his hands.

Assisted by Astronomy, we ascertain the laws which govern the heavenly bodies, and by which their motions are directed; investigate the power by which they circulate in their orbs, discover their size, determine their distance, explain their various phenomena, and correct the fallacy of the senses by the light of truth.*

An Emblem of PLENTY is introduced and explained.†

* * * * *

* Astronomy stands confessedly the most exalted and sublime science that has ever been cultivated by man. By this divine science, the Grand Architect of the Universe has enabled the mind of man, not only to view his wonderful omnipotency in a much stronger light than he could otherwise effect, but also to demonstrate, even to the skeptic, if any such exist, that nothing less than the Almighty power could establish such innumerable systems of the heavenly bodies, and place them at their relative distances, and finally keep the whole in universal order. To view the starry firmament without this science, mankind are impressed with a reverential awe of heavenly wisdom; but when we explore the science with its demonstrative truths, we are lost in astonishment at the boundless fields of ether, where those vast systems are placed. In short, it is by the help of this sublime science that mankind are enabled to plough the trackless ocean—to traverse the sandy waste of the immense desert; by commerce to civilize rude and savage nations—to unite men of all countries, sects, and opinions—and conciliate true friendship among persons who would otherwise have remained at an immense distance asunder.

† The passages of Scripture which are referred to in this part of the section will be found in JUDGES xii. 1—6. The Vulgate version gives a paraphrastic

CORN.

WINE.

OIL.

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THE MORAL ADVANTAGES OF GEOMETRY.

Geometry, the first and noblest of sciences, is the basis on which the superstructure of Freemasonry is erected. By Geometry, we may curiously trace Nature through her various windings, to her most concealed recesses. By it, we discover the power, wisdom, and goodness of the GRAND ARTIFICER of the universe, and view with delight the proportions which connect this vast machine. By it, we discover how the planets move in their respective orbits, and demonstrate their various revolutions. By it, we account for the return of the seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of Nature.

A survey of Nature, and the observation of her

translation of a part of the sixth verse, as follows: "Say, therefore, Shibboleth, which, being interpreted, is an *ear of corn*." The same word also in Hebrew signifies a rapid stream of water, from the root *SHaBaL*, to flow copiously. The too common error of speaking, in this part of the ritual, of a "*water-ford*," instead of a "*water-fall*," which is the correct word, must be carefully avoided. A *water-fall* is an emblem of plenty, because it indicates an abundance of water. A *water-ford*, for the converse reason, is, if any symbol at all, a symbol of scarcity.—MACKAY'S *Manual of the Lodge*.

beautiful proportions, first determined man to imitate the divine plan, and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design; and the plans which he laid down, being improved by time and experience, have produced works which are the admiration of every age.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the *Temple of Solomon*, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The *Attentive Ear* receives the sound from the *Instructive Tongue*, and the mysteries of Masonry are safely lodged in the repository of *Faithful Breasts*. Tools and implements of architecture, and symbolic emblems, most expressive, are selected by the Fraternity, to imprint on the mind wise and serious truths; and thus, through a succession of ages, are transmitted unimpaired the most excellent tenets of our institution.



The lecture closes by paying profound homage to the sacred name of the Grand Geometrician of the Universe, before whom all Masons, from the youngest E. A., who stands in the north-east corner of the Lodge, to the W. M., who presides in the East, humbly, reverently, and devoutly bow.

CHARGE TO THE CANDIDATE.

BROTHER: Being advanced to the second degree of Freemasonry, we congratulate you on your preferment. The internal, and not the external qualifications of a man are what Masonry regards. As you increase in knowledge, you will improve in social intercourse.

It is unnecessary to recapitulate the duties which, as a Fellow-Craft, you are bound to discharge, or to enlarge on the necessity of a strict adherence to them, as your own experience must have established their value. Our laws and regulations you are strenuously to support; and be always ready to assist in seeing them duly executed. You are not to palliate or aggravate the offences of your brethren; but in the decision

of every trespass against our rules, you are to judge with candor, admonish with friendship, and reprehend with justice.

The study of the Liberal Arts, that valuable branch of education, which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration; especially the science of Geometry, which is established as the basis of our art. Geometry, or Masonry, originally synonymous terms, being of a divine and moral nature, is enriched with the most useful knowledge; while it proves the wonderful properties of Nature, it demonstrates the more important truths of morality.

Your past behavior and regular deportment have merited the honor which we have now conferred; and in your new character, it is expected that you will conform to the principles of the Order, by steadily persevering in the practice of every commendable virtue. Such is the nature of your engagements as a Fellow-Craft, and to these duties you are bound by the most sacred ties.

LECTURE
ON THE
LEGEND OF THE WINDING STAIRS.

BY ALBERT G. MACKEY, M. D.

ALTHOUGH the legend of the Winding Stairs forms an important tradition of Ancient Craft Masonry, the only allusion to it in scripture is to be found in a single verse in the 6th chapter of the 1st Book of Kings, and is in these words: "The door for the middle chamber was in the right side of the house; and they went up with winding stairs into the middle chamber, and out of the middle into the third." Out of this slender material has been constructed an allegory, which, if properly considered in its symbolical relations, will be found to be of surpassing beauty. But it is only as a symbol that we can regard this whole tradition; for the historical facts and the architectural details alike forbid us for a moment to suppose that the legend, as it is rehearsed in the second degree of Masonry, is anything more than a magnificent philosophical myth.

Let us inquire into the true design of this legend, and learn the lesson of symbolism which it is intended to teach.

In the investigation of the true meaning of every Masonic symbol and allegory, we must be governed by the single principle that the whole design of Freemasonry as a speculative science is the investigation of DIVINE TRUTH. To this great object everything is subsidiary. The Mason is, from the moment of his initiation as an Entered Apprentice to the time at which he receives the full fruition of Masonic light, an investiga-

tor—a laborer in the quarry and the Temple—whose reward is to be TRUTH. All the ceremonies and traditions of the Order tend to this ultimate design. Is there light to be asked for? It is the intellectual light of wisdom and truth. Is there a word to be sought? That word is the symbol of truth. Is there a loss of something that had been promised? That loss is typical of the failure of man, in the infirmity of his nature, to discover Divine truth. Is there a substitute to be appointed for that loss? It is an allegory which teaches us that in this world man can approximate only to the full conception of truth.

Hence there is in Speculative Masonry always a progress, symbolized by its peculiar ceremonies of initiation. There is an advancement from a lower to a higher state—from darkness to light—from death to life—from error to truth. The candidate is always ascending; he is never stationary; never goes back, but each step he takes brings him to some new mental illumination—to the knowledge of some more elevated doctrine. The teaching of the Divine Master is, in respect to this continual progress, the teaching of Masonry—"No man having put his hand to the plough, and looking back, is fit for the kingdom of heaven." And similar to this is the precept of Pythagoras: "When traveling, turn not back, for if you do, the furies will accompany you."

Now, this principle of Masonic symbolism is apparent in many places in each of the degrees. In that of the Entered Apprentice we find it developed in the theological ladder, which resting on earth, leans its top upon heaven, thus inculcating the idea of an ascent from a lower to a higher sphere, as the objects of Masonic labor. In the Master's degree we find it exhibited in its most religious form, in the restoration from death to life—in the

change from the obscurity of the grave to the holy of holies of the Divine Presence. In all the degrees we find it presented in the ceremony of circumambulation, in which there is a gradual examination by, and a passage from, an inferior to a superior officer. And lastly, the same symbolic idea is conveyed in the Fellow Craft's degree in the legend of the Winding Stairs. In an investigation of the symbolism of the Winding Stairs we will be directed to the true explanation by a reference to their origin, their number, the objects which they recall, and their termination, but above all by a consideration of the great object which an ascent upon them was intended to accomplish.

The steps of this Winding Staircase commenced, we are informed, at the porch of the Temple, that is to say, at its very entrance. But nothing is more undoubted in the science of Masonic symbolism than that the Temple was the representative of the world purified by the Shekinah, or the Divine Presence. The world of the profane is without the Temple; the world of the initiated is within its sacred walls. Hence to enter the Temple, to pass within the porch, to be made a Mason, and to be born into the world of Masonic light, are all synonymous and convertible terms. Here, then, the symbolism of the Winding Stairs begins.

The Apprentice, having entered within the porch of the Temple, has begun his Masonic life. But the first degree in Masonry, like the lesser mysteries of the ancient systems of initiation, is only a preparation and purification for something higher. The Entered Apprentice is the child in Masonry. The lessons which he receives are simply intended to cleanse the heart and prepare the recipient for that mental illumination which is to be given in the succeeding degrees.

As a Fellow Craft, he has advanced another step, and as the degree is emblematic of youth, so it is here that the intellectual education of the candidate begins. And therefore, here, at the very spot which separates the Porch from the Sanctuary, where childhood ends and manhood begins, he finds stretching out before him a winding stair which invites him, as it were, to ascend, and which, as the symbol of discipline and instruction, teaches him that here must commence his Masonic labor—here he must enter upon those glorious though difficult researches, the end of which is to be the possession of Divine truth. The Winding Stairs begin after the candidate has passed within the Porch, and between the Pillars of Strength and Establishment, as a significant symbol to teach him that as soon as he had passed beyond the years of irrational childhood, and commenced his entrance upon manly life, the laborious task of self-improvement is the first duty that is placed before him. He cannot stand still, if he would be worthy of his vocation; his destiny as an immortal being requires him to ascend, step by step, until he has reached the summit, where the treasures of knowledge await him.

The number of these steps in all the systems have been odd. VITRUVIUS remarks, and the coincidence is at least curious, that the ancient temples were always ascended by an odd number of steps, and he assigns as the reason, that commencing with the right foot at the bottom, the worshiper would find the same foot foremost when he entered the Temple, which was considered as a fortunate omen. But the fact is that the symbol of numbers was borrowed by the Masons from PYTHAGORAS, in whose system of philosophy it plays an important part, and in which odd numbers were con-

sidered as more perfect than even ones. Hence throughout the Masonic system we find a predominance of odd numbers; and, while three, five, seven, nine, fifteen, and twenty-seven, are all important symbols, we seldom find a reference to two, four, six, eight, or ten. The odd number of the stairs was therefore intended to symbolize the idea of perfection, to which it was the object of the aspirant to attain.

As to the particular number of the stairs, this has varied at different periods. Tracing-boards of the last century have been found, in which only *five* steps are delineated, and others in which they amount to *seven*. The Prestonian lectures used in England, in the beginning of this century, gave the whole number as thirty-eight, dividing them into series of one, three, five, seven, nine, and eleven. The error of making an even number, which was a violation of the Pythagorean principle of odd numbers as the symbol of perfection, was corrected in the HEMMING lectures, adopted at the union of the two Grand Lodges of England, by striking out the eleven, which was also objectionable as receiving a sectarian explanation. In this country the number was still further reduced to *fifteen*, divided into three series of *three*, *five*, and *seven*. We shall adopt this American division as the basis of our explanations, although, after all, the particular number of the steps, or the peculiar method of their division into series, will not in any way affect the general symbolism of the whole legend.

The candidate, then, in the second degree of Masonry, represents a man starting forth on the journey of life, with the great task before him of self-improvement. For the faithful performance of this task, a reward is promised, which reward consists in the development of all his intellectual faculties, the moral and spiritual

elevation of his character, and the acquisition of truth and knowledge. Now, the attainment of this moral and intellectual condition supposes an elevation of character, an ascent from a lower to a higher life, and a passage of toil and difficulty, through rudimentary instruction, to the full fruition of wisdom. This is, therefore, beautifully symbolized by the Winding Stairs; at whose foot the aspirant stands ready to climb the toilsome steep, while at its top is placed "that hieroglyphic bright which none but Craftsmen ever saw," as the emblem of Divine truth. And, hence, a distinguished writer has said that "these steps, like all the Masonic symbols, are illustrative of discipline and doctrine, as well as of natural, mathematical, and metaphysical science, and open to us an extensive range of moral and speculative inquiry."

The candidate, incited by the love of virtue and the desire of knowledge, and withal, eager for the reward of truth which is set before him, begins at once the toilsome ascent. At each division, he pauses to gather instruction from the symbolism which these divisions present to his attention.

At the first pause which he makes he is instructed in the peculiar organization of the Order of which he has become a disciple. But the information here given, if taken in its naked, literal sense, is barren and unworthy of his labor. The rank of the officers who govern, and the names of the degrees which constitute the institution, can give him no knowledge which he has not before possessed. We must look, therefore, to the symbolic meaning of these allusions for any value which may be attached to this part of the ceremony.

The reference to the organization of the Masonic institution is intended to remind the aspirant of the

union of men in society, and the development of the social state out of the state of nature. He is thus reminded, in the very outset of his journey, of the blessings which arise from civilization, and of the fruits of virtue and knowledge which are derived from that condition. Masonry itself is the result of civilization; while in grateful return it has been one of the most important means of extending that condition of mankind.

All the monuments of antiquity, that the ravages of time have left, combine to prove that man had no sooner emerged from the savage into the social state than he commenced the organization of religious mysteries, and the separation, by a sort of divine instinct, of the sacred from the profane. Then came the invention of architecture as a means of providing convenient dwellings and necessary shelter from the inclemencies and vicissitudes of the seasons, with all the mechanical arts connected with it, and lastly, geometry, as a necessary science to enable the cultivators of land to measure and designate the limits of their possessions. All these are claimed as peculiar characteristics of speculative Masonry, which may be considered as the type of civilization, the former bearing the same relation to the profane world as the latter does to the savage state. Hence, we at once see the fitness of the symbolism which commences the aspirant's upward progress in the cultivation of knowledge and the search after truth, by recalling to his mind the condition of civilization and the social union of mankind as necessary preparations for the attainment of these objects. In the allusions to the officers of a Lodge, and the degrees of Masonry as explanatory of the organization of our own society, we clothe in our symbolic language the history of the organization of society.

Advancing in his progress, the candidate is invited to contemplate another series of instructions. The human senses, as the appropriate channels through which we receive all our ideas of perception, and which, therefore, constitute the most important sources of our knowledge, are here referred to as a symbol of intellectual cultivation. Architecture, as the most important of the arts which conduce to the comfort of mankind, is also alluded to here, not simply because it is so closely connected with the operative institution of Masonry, but also, as the type of all the other useful arts. In his second pause, in the ascent of the Winding Stairs, the aspirant is, therefore, reminded of the necessity of cultivating practical knowledge.

So far, then, the instructions he has received relate to his own condition in society as a member of the great social compact and to his means of becoming, by a knowledge of the arts of practical life, a necessary and useful member of that society.

But his motto will be "EXCELSIOR." Still must he go onward and forward. The stair is still before him; its summit is not yet reached, and still further treasures of wisdom are to be sought for, or the reward will not be gained, nor the *middle chamber*, the abiding place of truth, be reached.

In his third pause, he, therefore, arrives at that point in which the whole circle of human science is to be explained. Symbols, we know, are in themselves arbitrary and of conventional signification, and the complete circle of human science might have been as well symbolized by any other sign or series of doctrines as by the seven liberal arts and sciences. But Masonry is an institution of the olden time; and this selection of the liberal arts and sciences as a symbol of the com-

pletion of human learning is one of the most pregnant evidences that we have of its antiquity.

In the seventh century, and for a long time afterward, the circle of instruction to which all the learning of the most eminent schools and most distinguished philosophers was confined, was limited to what was then called the liberal arts and sciences, and consisted of two branches, the *trivium* and the *quadrivium*.* The *trivium* includes grammar, rhetoric, and logic; the *quadrivium* comprehended arithmetic, geometry, music, and astronomy.

These seven heads were supposed to include universal knowledge. He who was master of these was thought to have no need of a preceptor to explain any books or to solve any questions which lay within the compass of human reason; the knowledge of the *trivium* having furnished him with the key to all language, and that of the *quadrivium* having opened to him the secret laws of nature.

At a period when few were instructed in the *trivium*, and very few studied the *quadrivium*, to be master of both was sufficient to complete the character of a philosopher. The propriety, therefore, of adopting the seven liberal arts and sciences as a symbol of the completion of human learning is apparent. The candidate having reached this point is now supposed to have accomplished the task upon which he had entered

* The words themselves are purely classical, but the meanings here given to them are of a mediæval or corrupt Latinity. Among the old Romans, a *trivium* meant a place where three ways met, and a *quadrivium*, where four, or what we now call a cross-road. When we speak of the *paths of learning*, we readily discover the origin of the signification given by the scholastic philosophers to these terms.

--he has reached the last step, and is now ready to receive the full fruition of human learning.

So far, then, we are able to comprehend the true symbolism of the Winding Stairs. They represent the progress of an inquiring mind with the toils and labors of intellectual cultivation and study, and the preparatory acquisition of all human science, as a preliminary step to the attainment of divine truth, which it must be remembered is always symbolized in Masonry by the WORD.

Here we may again allude to the symbolism of numbers, which is for the first time presented to the consideration of the Masonic student in the legend of the Winding Stairs. The theory of numbers as the symbols of certain qualities was originally borrowed by the Masons from the school of PYTHAGORAS. We do not expect, however, to develop this doctrine, in its entire extent, on the present occasion, for the numeral symbolism of Masonry would itself constitute materials for an ample essay. It will be sufficient to advert to the fact that the total number of the steps, amounting in all to *fifteen*, in the American system, is a significant symbol. For *fifteen* was a sacred number among the Orientals, because the letters of the holy name JAH, יה, were, in their numerical value, equivalent to fifteen; and hence a figure, in which the nine digits were so disposed as to make fifteen either way when added together perpendicularly, horizontally, or diagonally, constituted one of their most sacred talismans. The fifteen steps in the Winding Stairs are therefore symbolic of the name of God.

But we are not yet done. It will be remembered that a reward was promised for all this toilsome ascent of the Winding Stairs. Now what are the wages of a

Speculative Mason? Not money, nor coin, nor wine, nor oil. All these are but symbols. His wages are TRUTH, or that approximation to it which will be most appropriate to the degree into which he has been initiated. It is one of the most beautiful, but at the same time most abstruse, doctrines of the science of Masonic symbolism, that the Mason is ever to be in search of truth, but is never to find it. This divine truth, the object of all his labors, is symbolized by the WORD, for which we all know he can only obtain a *substitute*; and this is intended to teach the humiliating but necessary lesson that the knowledge of the nature of God and of man's relation to him, which knowledge constitutes divine truth, can never be acquired in this life. It is only when the portals of the grave open to us, and give us an entrance into a more perfect life, that this knowledge is to be attained. "Happy is the man," says the father of lyric poetry, "who descends beneath the hollow earth, having beheld these mysteries; he knows the end, he knows the origin of life."

The Middle Chamber is therefore symbolic of this life, where only the symbol of the word can be given, where only the truth is to be reached by approximation, and yet where we are to learn that that truth will consist in a perfect knowledge of the G. A. O. T. U. This is the reward of the inquiring Mason; in this consists the wages of a Fellow Craft; he is directed to the truth, but must travel further and ascend still higher to attain it.

It is then, as a symbol, and a symbol only, that we must study this beautiful legend of the Winding Stairs. If we attempt to adopt it as an historical fact, the absurdity of its details stares us in the face, and wise men will wonder at our credulity. Its inventors had no

desire thus to impose upon our folly; but offering it to us as a great philosophical myth, they did not for a moment suppose that we would pass over its sublime moral teachings to accept the allegory as an historical narrative, without meaning, and wholly irreconcilable with records of scripture, and opposed by all the principles of probability. To suppose that eighty thousand craftsmen were weekly paid in the narrow precincts of the Temple chambers, is simply to suppose an absurdity. But to believe that all this pictorial representation of an ascent by a Winding Stairs to the place where the wages of labor were to be received, was an allegory to teach us the ascent of the mind from ignorance, through all the toils of study and the difficulties of obtaining knowledge, receiving here a little and there a little, adding something to the stock of our ideas at each step, until, in the middle chamber of life—in the full fruition of manhood—the reward is attained, and the purified and elevated intellect is invested with the reward, in the direction how to seek God and God's truth—to believe this is to believe and to know the true design of Speculative Masonry, the only design which makes it worthy of a good or a wise man's study.

Its historical details are barren, but its symbols and allegories are fertile with instruction.

And so we close with this theory: *The Fellow Craft represents a man laboring in the pursuit of truth; and the Winding Stairs are the devious pathways of that pursuit.*

THIRD DEGREE.



MASTER MASON.

“In the ceremonial of the Third Degree the last grand mystery is attempted to be illustrated in a forcible and peculiar manner, showing, by striking analogy, that the Master Mason cannot be deemed perfect in the glorious science until by the cultivation of his intellectual powers he has gained such moral government of his passions, such serenity of mind, that in synonymous apposition with mastership in operative art his thoughts, like his actions, have become as useful as human intelligence will permit; and that, having passed through the trials of life with fortitude and faith, he is fitted for that grand, solemn, and mysterious consummation by which alone he can become acquainted with the great security of Eternity. Unlike the Entered Apprentice and Fellow-Craft, who each anticipate improvement as they advance, the Master Mason can learn nothing beyond the Third Degree; his hopes, therefore, with his thoughts and wishes, should be directed to the Grand Lodge above, where the world's great Architect lives and reigns forever. The ceremonial and the lecture beautifully illustrate this all-engrossing subject, and the conclusion we arrive at is that youth properly directed leads us to honorable and virtuous maturity, and that the life of man regulated by morality, faith and justice, will be rewarded at its closing hour by the prospect of Eternal Bliss.”—DR. CRUCEFIX.

MASTER MASON.

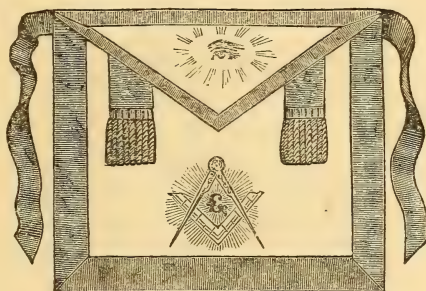
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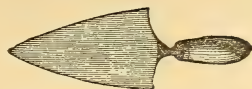
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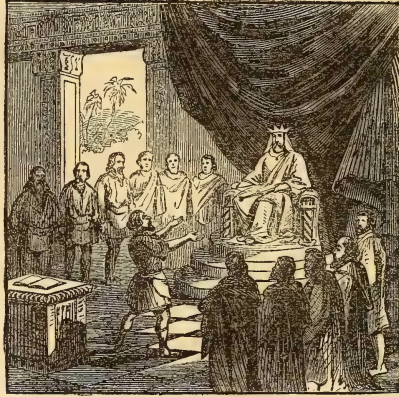
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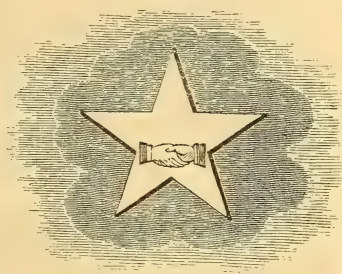
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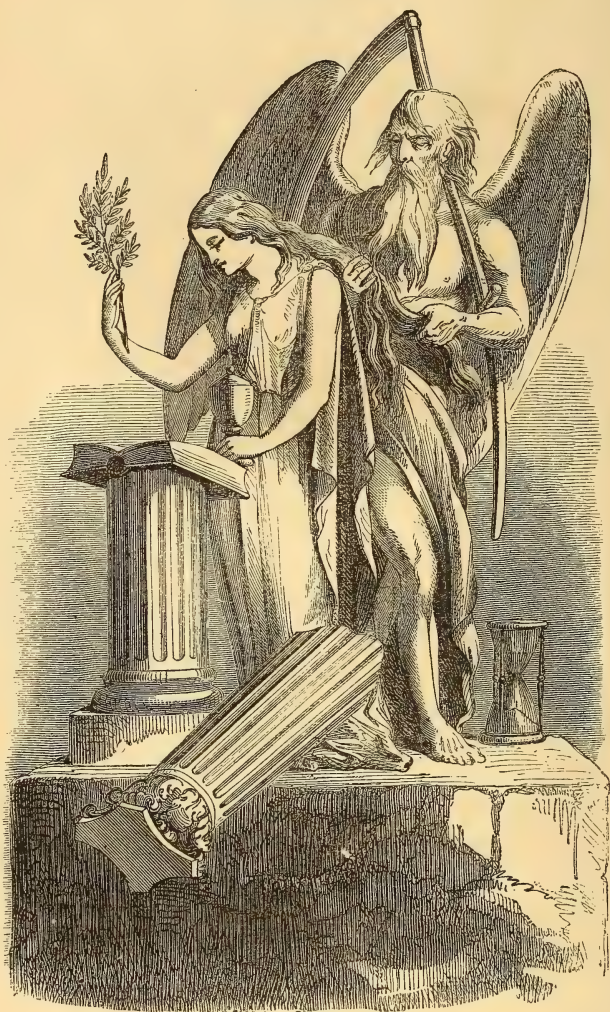


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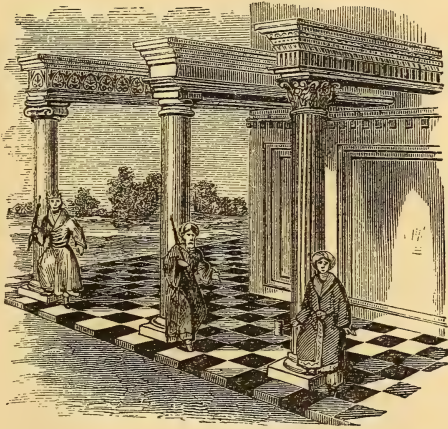


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SECTION II.



SECTION III.



1,453 COLUMNS.

3,300 OVERSEERS.

2,906 PILASTERS.

80,000 FELLOW CRAFTS.

3 GRAND MASTERS. 70,000 ENTERED APPRENTICES.



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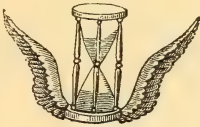
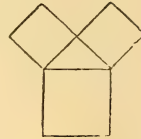
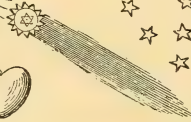
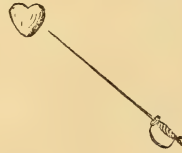
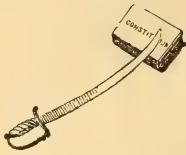


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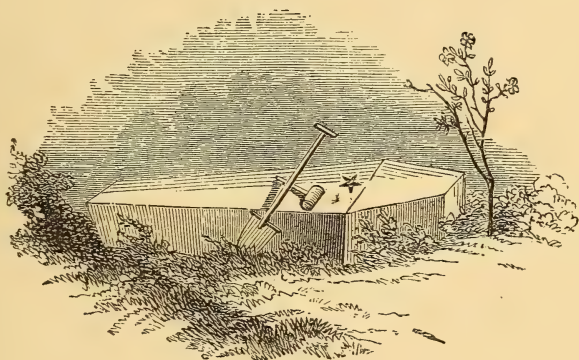
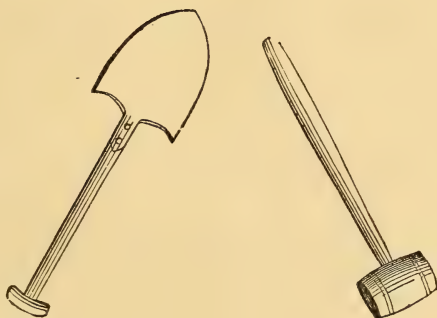


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SECTION III.



SECTION III.



DEGREE OF MASTER MASON.

Symbolism of the Degree.

WE have seen the type of man complete in moral worth and intellectual culture—not left to acquire knowledge, but first prepared to use that knowledge well, when it shall have been obtained. What more is left? Communion with our Maker. The mere knowledge of the Deity, as given us heretofore, is that of an august Creator, whom we are to reverence, and in whom alone we are to place our trust. But we have not yet seen him walking upon the earth, and holding open communion with the sons of men. Man has not yet been ennobled by personal contact with the All-Holy.

Let us imagine a conception perfectly in accordance with the ideas and opinions of our early brethren. “Who has at any time seen God, and lived?” “ADAM, our first progenitor.” “But only in the days of his innocence. Since the day when all mankind was corrupted by his fall, no living man has looked upon the face of the Almighty.”

Now, what would be the natural opinion of our ancient brethren as to the means of securing God’s actual presence? We know that, for a thousand years, men labored to find the true name of JEHOVAH, which they believed would be a talisman, giving them power over all the secrets of the Universe. Union, of the most unselfish nature, formed the grand characteristic of our Fraternity. Ambition, desire for fame—every passion which appeals to the self-love of man—was

merged in the perfect union engendered by an adherence to the tenets of the Order to such a degree, that the names even of our great architects have not come down to us, though their works still stand, to attest their excellence. All was the work of brethren, and each was allowed his share of the glory.

Now, with this perfect union, and with the knowledge that the belief existed that it was through the weakness of man only that he could not endure the presence of his Creator, what so natural as to suppose that if three brethren be found as types respectively of moral, intellectual, and physical perfection, and they be joined together in holy fellowship which should make their very souls as one, they might, in mystic union, call upon the great and sacred name of the Deity, and receive an answer to their prayer? That this idea did prevail, we have sufficient proof; and it is to this, rather than to any more utilitarian views, that we are to look for the rule which, in a purely speculative institution, so sternly demands physical, as well as moral and intellectual integrity.

We know that the wise and good of the days of SOLOMON regarded his idolatry as an evidence that the countenance of the All-Holy had been darkened to him; that he no longer held the interviews with the ONLY-WISE GOD, through which they deemed that his superhuman wisdom came. And indeed it would seem to them a thing monstrous and wholly unnatural, that the being whose intellect had been illumined from above, and to whom JEHOVAH had promised wisdom beyond that of men, should grovel in adoration before false gods, did they not also believe that it was only through direct and constant communion with the Almighty that this wisdom could continue; and now that he no longer sought that presence, he was given over to the blind guidance of his passions.

This degree is a type of the communion of man with God. Long before the incarnation of that great Being, was the

hope entertained of seeing him with mortal eyes, and no exertions were deemed too great to insure that consummation. With us, these ideas are but a type; for we have that realization so longed for by the brethren of old. And yet, as a type, how interesting it is to look back upon their struggles to look forward into what is now bright and clear!

The practical lessons to be found in the full exposition of the ceremonies of this degree, require us to be complete in our duty to our neighbor, before we can venture to direct him. Step by step, mounting from the lowest to the highest, we must prove to ourselves that we would serve him—pray for him—sympathize with his inmost feelings, and sustain him from falling, before we can venture to counsel him, even to his good—far less, dictate to him.

We now find man complete in morality and intelligence, with the stay of RELIGION added, to insure him of the protection of the Deity, and guard him against ever going astray. These three degrees thus form a perfect and harmonious whole; nor can we conceive that any thing can be suggested more, which the soul of man requires.

THIRD LECTURE.

FREEMASONRY, in every degree, as before remarked, is progressive. A knowledge of it can only be attained by time, patience, and application. In the first degree, we are taught the duties we owe to God, our neighbor, and ourselves. In the second, we are more thoroughly inducted into the mysteries of moral science, and learn to trace the goodness and majesty of the Creator, by minutely analyzing his works. But the third degree is the cement of the whole. It is calculated to bind men together by mystic points of fellowship, as in a bond of fraternal affection and brotherly love. It is

among brethren of this degree that the ancient Landmarks of the Order are preserved, and it is from them that we derive that fund of information which none but ingenious and expert Masons can supply.

It is also from brethren of this degree that the rulers of the Craft are selected; because it is only from those who are capable of giving instruction that we can reasonably expect to receive it.

SECTION I.

THE first section in this, as in the two preceding degrees, is initiatory; and a knowledge of it is indispensable to every brother who would make himself useful in the ceremonial transactions of a Lodge.



The Compasses are peculiarly consecrated to this degree, because within their extreme points, when properly extended, are emblematically said to be inclosed the principal tenets of our profession; and hence the moral application of the Compasses, in the third degree, is to those precious jewels of a Master Mason—Friendship, Morality, and Brotherly Love.

The following passage of Scripture is introduced during the ceremonies:

Remember now thy Creator in the days of thy youth, while the evil days come not, nor

the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain; in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease, because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of Music shall be brought low; also, when they shall be afraid of that which is high, and fears shall be, in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.—ECCL. xii. 1-7.

The passage of **Scripture** here selected is a beautiful and affecting description of the body of man suffering under the infirmities of old age and metaphorically compared to a worn-out house about to fall

into decay. How appropriate is such an introduction to the sublime and awful ceremonies of that degree, in which death, the resurrection, and life eternal are the lessons to be taught by all its symbols and allegories!—*MACKEY's Manual of the Lodge.*

Or the following ODE may be sung:

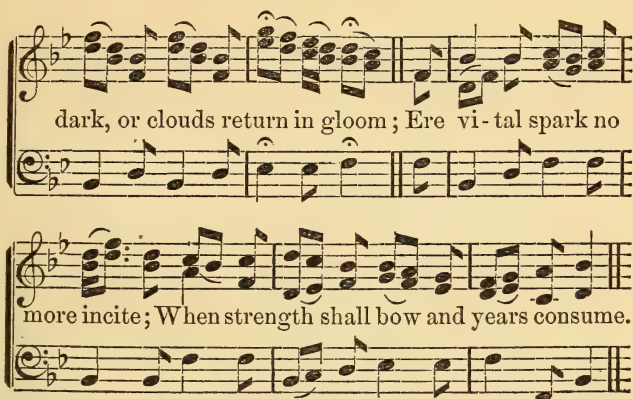
AIR—*Bonny Doon.*

Let us re - mem - ber in our youth, Be -

- fore the e - vil days draw nigh, Our great Cre-a-tor,

and his Truth! Ere mem'ry fail and pleasures fly;

Or sun, or moon, or plan - ets' light Grow



Let us in youth remember Him!
 Who formed our frame, and spirits gave,
 Ere windows of the mind grow dim
 Or door of speech obstructed wave;
 When voice of bird fresh terrors wake,
 And Music's daughters charm no more,
 Or fear to rise, with trembling shake
 Along the path we travel o'er.

In youth, to God let memory cling,
 Before desire shall fail or wane,
 Or ere be loosed life's silver string,
 Or bowl at fountain rent in twain;
 For man to his long home doth go,
 And mourners group around his urn;
 Our dust, to dust again must flow,
 And spirits unto God return.



* * * * *

All the implements in Masonry, indiscriminately, properly belong to this degree, and may be illustrated in this section. The TROWEL, however, is more particularly referred to.

THE TROWEL

Is an instrument made use of by operative Masons to spread the cement which unites the building into one common mass; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection; that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist but that noble contention, or rather emulation, of who best can work and best agree.

The three precious jewels of a Master Mason—FRIENDSHIP, MORALITY, and BROTHERLY LOVE.

SECTION II.

THIS section recites the historical traditions of the Order, and presents to view a picture of great moral sublimity. It recites the legend of which the symbolic interpretation testifies our faith in the resurrection of the body and the immortality of the soul; while it also exemplifies an instance of integrity and firmness seldom equaled and never excelled, and is in strong contrast with the development of those passions which debase and ruin all who indulge in them.

* * * * *

THE ceremonial of the Degree of Master Mason is unquestionably the most important, impressive, and instructive portion of the Ritual of Ancient Freemasonry. It transcends all others in the profoundness of its philosophy, in the wide range of ideas it aims to elucidate, and the dramatic interest with which it is invested. Wrong interpretations, however, assuming what is evidently a philosophical and ethical Mythos, to be the description of a literal fact, have, in a certain degree, weakened the effects which it is capable, otherwise, of producing.

That portion of the Rite which is connected with the legend of the Tyrian Artist, is well worthy the deep and earnest study of thoughtful men. But it should be studied as a myth, and not as a fact; and, if thus accepted, it will be found exceedingly rich in instructive lessons, and lessons, too, which admit of an immense variety of applications; whereas, if it be regarded simply as a ceremony commemorative of historical occurrences, it has no philosophical importance nor significance whatever.

Against the notion that it is the representation of a scene that actually occurred in the Temple, it may well be urged that, outside of Masonic tradition, there is no proof that an event, such as is related in connection with the Temple-Builder, ever transpired; and, besides, the ceremony is *older*, by more than a thousand years, than the age of SOLOMON. There are characters impressed upon it which cannot be mistaken. It is thoroughly Egyptian, and is closely allied to the supreme rite of the Isianic mysteries.

OSIRIS, ISIS, and TYPHON are the three principal figures in the ancient Egyptian mythology. TYPHON—i. e., *Evil*—made war upon OSIRIS—i. e., *Beauty, Goodness, and Truth*. A fierce conflict long raged between these spiritual forces, of which all the combats, antagonisms, and disorders of the outward, visible world, were only far-distant echoes, or feeble reverberations. TYPHON (*Evil*), for a period, appeared to triumph. With his wiles and arts, he overcame OSIRIS (*Truth*), dismembered his body, and concealed the fragments in the several quarters of the earth. Then the whole universe was shrouded in gloom, and resounded with lamentations and mourning over the fall of the Beautiful and Good! ISIS set forth, on her woful pilgrimage, to find the remains of the beloved OSIRIS. After many disappointments and trials, her efforts were crowned with success. The great day of triumph came. TYPHON (*Evil*) was

destroyed by HORUS; the tomb of OSIRIS opened, and HE—*Order, Truth, Justice*—came forth, victorious, in the possession of immortal life, and harmony, peace, and joy prevailed through the universe.

The Egyptian rite was a dramatic representation of these events, and its purpose is sufficiently obvious. It pictured, in an impressive and solemn manner, the mighty and unceasing conflict of *Truth* with *Error*, *Light* with *Darkness*, *Beauty* with *Deformity*, *Virtue* with *Vice*, and *Life* with *Death*; and the final certain triumph of the former, and the sure defeat and destruction of the latter.

This myth is the antetype of the Temple-legend. OSIRIS and the Tyrian Architect are one and the same—not a mortal individual, but an idea—an IMMORTAL PRINCIPLE! In Egyptian Freemasonry, OSIRIS was the type of Beauty, Goodness, Order, and Truth. So, in the Temple-myth, the Tyrian is the symbol of Beauty and Order, and of that Creative Art which is ever ready to seize the Ideal, and incarnate it in material forms—that divine art which robes the physical world in immortal splendors—embellishes and beautifies life—idealizes all Nature, transforming dull and prosy reality to a sunny, flowery dream;

“Clothing the palpable and the familiar
With golden exhalations of the dawn.”

TYPHON was slain, and the iniquitous triad of the Temple met a deserved doom. The Master's rite, from this point of view, has a wider scope and deeper significance, than if recognized as merely the record of an historical fact. In the one case, it simply tells us that a good man fell in the discharge of his duty, and that his foes were punished. In the other, it embraces all the possible conditions of Humanity, ranges through all worlds, reveals the Law of Eternal Justice, announces the omnipotence of Truth, and proclaims the immortality of man.

In this sense, the myth of the Tyrian is perpetually repeated in the history of human affairs. ORPHEUS was murdered, and his body thrown into the Hebrus; SOCRATES was made to drink the hemlock; and, in all ages, we have seen Evil temporarily triumphant, and Virtue and Truth calumniated, persecuted, crucified, and slain. But Eternal Justice marches surely and swiftly through the world: the TYPHONS, the children of darkness, the plotters of crime, all the infinitely varied forms of evil, are swept into oblivion; and Truth and Virtue—for a time laid low—come forth, clothed with diviner majesty, and crowned with everlasting glory!

"TRUTH, crushed to earth, will rise again;
The eternal years of God are hers:
While ERROR, wounded, writhes in pain,
And dies amid her worshippers."

THE TWELVE MESSENGERS.

In the old philosophies, the number 12 always concealed a mystical sense, and was considered a symbol of divine ideas. But here the twelve F. C. represent the companions of Isis, who assisted her in her long and wearisome search after the body of the slain OSIRIS.

THE ACACIA-TREE.

The "sprig of acacia" has, in the Masonic system, a solemn importance. It is a handsome tree, noted for its remarkably graceful and flexible leaves, of yellowish green, which droop down, and wave in the breeze, like luxuriant locks of hair. It held a sacred place in the ancient initiations, and, like the weeping-willow, was the symbol of tender sympathy and undying affection. An emblem, too, of immortality, it was most fittingly employed to mark the last resting-place of the distinguished dead.

THE LETTER G.

This letter is deservedly regarded as one of the most sacred of the Masonic emblems. Where it is used, however, as a symbol of Deity, it must be remembered that it is the Saxon representative of the Hebrew *Yod* and the Greek *Tau*—the initial letters of the Eternal in those languages.

This symbol proves that Freemasonry always prosecuted its labors with reference to the grand ideas of Infinity and Eternity. By the letter G—which conveyed to the minds of the brethren, at the same time, the idea of God and that of Geometry—it bound heaven to earth, the divine to the human, and the infinite to the finite.

Masons are taught to regard the Universe as the grandest of all symbols, revealing to men, in all ages, the ideas which are eternally revolving in the mind of the Divinity, and which it is their duty to reproduce in their own lives and in the world of art and industry. Thus God and Geometry, the material worlds and the spiritual spheres, were constantly united in the speculations of the ancient Masons. They, consequently, labored earnestly and unweariedly, not only to construct cities, and embellish them with magnificent

edifices, but also to build up a temple of great and divine thoughts and of ever-growing virtues for the soul to dwell in.

The symbolical letter G—

* * * "That Hieroglyphic bright,
Which none but Craftsmen ever saw,"

and before which every true Mason reverently uncovers, and bows his head—is a perpetual condemnation of profanity, impiety, and vice. No brother who has bowed before that emblem, can be profane. He will never speak the name of the Grand Master of the Universe but with reverence, respect, and love. He will learn, by studying the mystic meaning of the letter G, to model his life after the divine plan; and, thus instructed, he will strive to be like God in the activity and earnestness of his benevolence, and the broadness and efficiency of his charity.

* * * * *

FUNERAL DIRGE.

MUSIC—*Pleyel's Hymn.*

Solemn strikes the fun - 'ral chime, Notes of

our de - part - ing time; As we jour - ney

here be - low, Thro' a pil - grimage of woe.

Mortals, now indulge a tear,
For Mortality is here!
See how wide her trophies wave
O'er the slumbers of the grave!

Here another guest we bring;
Seraphs of celestial wing,
To our fun'ral altar come,
Waft our friend and brother home.

There, enlarged, thy soul shall see
What was veiled in mystery;
Heavenly glories of the place
Show his Maker, face to face.

LORD of all! below—above—
Fill our hearts with truth and love;
When dissolves our earthly tie,
Take us to thy Lodge on high.

Prayer at raising a brother to Master Mason's degree:

THOU, O GOD! knowest our down-sitting and
our up-rising, and understandest our thoughts
afar off. Shield and defend us from the evil
intentions of our enemies, and support us under
the trials and afflictions we are destined to en-
dure, while traveling through this vale of tears.
Man that is born of a woman is of few days, and
full of trouble. He cometh forth like a flower,
and is cut down; he fleeth also as a shadow, and
continueth not. Seeing his days are determined,
the number of his months are with thee; thou
hast appointed his bounds that he cannot pass;

turn from him that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not up till the heavens shall be no more. Yet, O LORD! have compassion on the children of thy creation; administer them comfort in time of trouble, and save them with an everlasting salvation.—AMEN.

Response.—So mote it be.

rites of sepulture.

HEBREW CUSTOMS.

ALL nations of the earth, from time immemorial, however much they have differed in most things, have ever agreed in this, viz: that it is a sacred duty to dispose of the bodies of the departed in a reverential manner. The most prevalent custom has been to bury them in the earth or place them in tombs. Among the Greeks, the duty of burying the dead was considered so important, that they enacted a law, requiring that whoever should meet a corpse in his path, should cover it with earth, turning the eyes to the evening-star. In some of the Oriental nations, the practice of burning the dead, and preserving their ashes in funereal urns, prevailed; but this custom was not tolerated in Judea. The Jews celebrated their funerals with great ceremony. Large crowds generally followed the body to its last resting-place, and—what seems strange to us—hired mourners, with lamentations and tears, proclaimed the grief of the surviving friends.

The prejudices of the people would not allow interments to be made in cities, and, consequently, every town had its cemetery without its walls. This fact would seem to be contradicted by a statement made in this section of the third degree, and Masonic writers have been much perplexed to find a means of reconciling the contradiction. But the subject is really free of all difficulty. The scene referred to is not historically true. Neither the *supreme act* of this degree—as we have heretofore remarked—nor the final one here described, are to be considered as commemorative of historical facts. The whole together forms a sublime myth, whose significance we have explained in our annotations elsewhere.

The Hebrews had cheerful views of death, and awaited its approach with calmness. With confidence and filial trust they closed their eyes on life, its splendors and enjoyments, and departed joyfully to join the great assembly of the blessed. “Yea, though I walk through the valley of the shadow of death, I will fear no evil!” was the exulting exclamation of one of them. When loved ones were stricken down, and consigned to the grave, they did not speak of them as *dead*, but said “*they sleep with their fathers!*” Hence, their burial-places were generally selected for their agreeable scenery, and were shaded with the Cypress and Cedar, and adorned with the Tamarisk and “golden-haired” Acacia.

The Jews undoubtedly erected monuments, bearing appropriate emblems and inscriptions, to commemorate the virtues of distinguished men; but the mausoleums which they best loved, were those that Nature supplies. Obelisks of granite and marble will crumble to dust as the ages revolve, but Nature’s monuments—the trees and the flowers, symbols of Love, Hope, and Immortality—are perpetually renewed.

Some of the ancient Oriental cemeteries yet exist. A late traveler found one near Babylon, and growing near one of its venerable graves was a Tamarisk, which seemed to belong to the epoch when the Chaldean State was at the summit of its glory. “It appears,” he says, “to be of the highest antiquity, and has been a superb tree—perhaps a scion of the monarch of the hanging gardens. Its present height is only twenty-three feet; its trunk has been of great circumference; though now rugged and rifted, it still stands proudly up; and, although nearly worn away, has still sufficient strength to bear the burden of its limbs in the stern grandeur of its decaying greatness. The fluttering and rustling sound produced by the wind sweeping through its delicate branches, has an indescribably mel-

ancholy effect, and seems as if entreating the traveler to remain, and unite in mourning over those who slumber below. I scarcely dared ask why, while standing beneath this precious relic of the past and prophet of the future, I had nearly lost the power of forcing myself from the spot.

"I turned from all it brought to those it could not bring."*

The emblems of the second class, which are peculiar to this degree—the Spade, Coffin, Sprig of Acacia, etc.—are well known to all thoroughly-qualified Masons. They are all expressive and eloquently instructive; but we have always regarded the acacia as the most beautiful and significant; for it speaks of immortality. So the trees, the shrubs, and flowers with which the old Hebrews were wont to surround the tombs and graves of their "loved and lost," were carefully selected with reference to their symbolic meaning. They were types of sympathy, affection, hope, and of the love which is eternal.

This should also be the practice of modern Freemasons. The adorning of our graves with those symbols of sympathy and everlasting affection which Nature so richly furnishes, takes away the gloom and terror of the "narrow house." Let the rose, the amaranth, and the myrtle bloom around the places where our loved departed rest from the toils and conflicts of life. Let the acacia, cypress, and cedar be planted there, and embellish the soil which is consecrated to the dead. Thus, on every returning Spring, each swelling bud and opening flower will seem to declare that the night of death is passing;

"And beauty immortal awakes from the tomb."

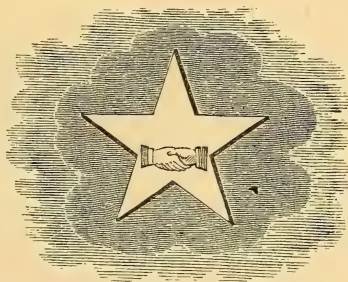
Thus every wind that softly breathes through the green foliage, and fans the verdant coverings of the dead, will seem to be an echo of the voice of God, or the Archangel's trump, commanding the dead to rise. Then will holy and trustful thoughts and bright hopes hover over their tombs, as crowns of stars. The grave will be transfigured, and shine with a light immortal

By following the example of our brethren of the old days, we render a homage, justly due, to the spirits of the honored dead. Each grave thus becomes an altar, consecrated by sighs, and tears, and holy affections; and the flowers that bloom thereon, are the

* *Travels in the Holy Land and Chaldea*, by Capt. ROBT. MURRAY. 1829.

offerings which unforgetting love presents to the cherished being who slumbers beneath.

"Then, like the Hebrew, bear your dead
To fields with pleasant verdure spread,
And lay him down to rest,
Where th' Acacias, with the Cypress blent,
Weep mutely o'er the tenement
Which holds a slumbering guest.
Oh, bear along the sable pall
Without the crowded city's wall!"



WHEN the necessities of a Brother call for my aid and support, I will be ever ready to render him such assistance, to save him from sinking, as may not be detrimental to myself or connections, if I find him worthy thereof.

Indolence shall not cause my footsteps to halt, nor shall wrath turn them aside; but, forgetting every selfish consideration, I will be ever swift of foot to save, help, and execute benevolence to a fellow-creature in distress, particularly to a brother Mason.

When I offer up my devotions to Almighty God, I will remember a Brother's welfare as my own; for, most assuredly, will the petitions of a fervent heart be acceptable at the Throne of Grace; and our prayers are certainly required for each other.

A Brother's secrets, delivered to me as such, I will keep as I would my own, because, by betraying that trust, I might be doing him the greatest injury he could possibly sustain.

A Brother's character I will support in his absence as I would in his presence; I will not wrongfully revile him myself, nor will I suffer it to be done by others, if in my power to prevent it.

Thus are we linked together in one indissoluble chain of sincere affection, brotherly love, relief, and truth.

It has been the practice in all ages to erect monuments to the memory of departed worth; and the section closes with a tribute to the memory of that distinguished artist who preferred to lose his life rather than betray his trust.

* * * * *

SECTION III.

THIS section illustrates certain hieroglyphical emblems, and inculcates many useful and impressive moral lessons. It also details many particulars relative to the building of the Temple at Jerusalem.

This magnificent structure was founded in the fourth year of the reign of SOLOMON, on the second day of the month Zif, being the second month of the sacred year. It was located on Mount Moriah, near the place where ABRAHAM was about to offer up his son ISAAC, and where DAVID met and appeased the destroying angel. JOSEPHUS informs us that, although more than seven years were occupied in building it, yet, during the whole term, it did not rain in the day-time, that the workmen might not be obstructed in their labor. From sacred history we also learn, that there was not the sound of ax, hammer, or any tool of iron, heard in the house while it was

building. It is said to have been supported by fourteen hundred and fifty-three columns, and two thousand nine hundred and six pilasters, all hewn from the finest Parian marble.

It was symbolically supported, also, by three columns—WISDOM, STRENGTH, and BEAUTY.

* * * * *

In the British and other mysteries, these three pillars represented the great emblematical *Triad of Deity*, as with us they refer to the three principal officers of the Lodge. It is a fact that, in Britain, the *Adytum* or Lodge was actually supported by three stones or pillars, which were supposed to convey a regenerating purity to the aspirant, after having endured the ceremony of initiation in all its accustomed formalities. The delivery from between them was termed a *new birth*. The corresponding pillars of the Hindoo mythology were also known by the names of Wisdom, Strength, and Beauty, and placed in the East, West, and South, crowned with three human heads. They jointly referred to the Creator, who was said to have planned the Great Work by his infinite *Wisdom*, executed it by his *Strength*, and to have adorned it with all its *Beauty* and usefulness for the benefit of man. These united powers were not overlooked in the mysteries; for we find them represented in the solemn ceremony of initiation by the three presiding Brahmins or Hierophants. The chief Brahmin sat in the East, high exalted on a brilliant throne, clad in a flowing robe of azure, thickly sparkled with golden stars, and bearing in his hand a magical rod; thus symbolizing BRAHMA, the creator of the world. His two compeers, clad in robes of equal magnificence, occupied corresponding situations of distinction. The representative of VISHNU (the setting sun) was placed on an exalted throne in the West; and he who personated SIVA, the meridian sun, occupied a splendid throne in the South.

There were employed in its building three Grand Masters; three thousand and three hun-

dred Masters or Overseers of the work; eighty thousand Fellow-Crafts; and seventy thousand Entered Apprentices, or bearers of burdens. All these were classed and arranged in such manner, by the wisdom of SOLOMON, that neither envy, discord, nor confusion, were suffered to interrupt or disturb the peace and good-fellowship which prevailed among the workmen.

In front of the magnificent porch were placed the two celebrated pillars—one on the left hand and one on the right hand. They are supposed to have been placed there as a memorial to the children of Israel of the happy deliverance of their forefathers from Egyptian bondage, and in commemoration of the miraculous pillars of fire and cloud. The pillar of fire gave light to the Israelites, and facilitated their march; and the cloud proved darkness to PHARAOH and his host, and retarded their pursuit. King SOLOMON, therefore, ordered these pillars to be placed at the entrance of the Temple, as the most conspicuous part, that the children of Israel might have that happy event continually before their eyes, in going to and returning from divine worship.

KING SOLOMON'S TEMPLE.

THE place chosen for the erection of this magnificent structure was Mount Moriah, a lofty hill, situated in the north-easterly part of the city of Jerusalem, having Mount Zion on the south-west. Mount Acra on the west, and Mount Olives on the east. The summit of this mountain was unequal, and its sides irregular; but it was a favorite object of the Jews to level and extend it. The plan and model of the Temple was in the same form as the Tabernacle of Moses, but was of much larger dimensions.

King SOLOMON commenced the erection of the Temple in the year B. C. 1011, about 480 years after the Exodus and the building of the Tabernacle in the wilderness; and it was finished B. C. 1004, having occupied seven years and six months in the building.

The foundations were laid at a profound depth, and consisted of stones of immense size and great durability. They were closely mortised into the rock, so as to form a secure basis for the substantial erection of the sacred edifice.

The building does not appear to have been so remarkable for its magnitude, as for the magnificence of its ornaments and the value of its materials. The porch was 120 cubits, or 210 feet high, and the rest of the building was in height but 30 cubits, or 52½ feet; so that the form of the whole house was thus:—It was situated due east and west, the holy of holies being to the westward, and the porch or entrance toward the east. The whole length, from east to west, was 70 cubits, or 122½ feet. The breadth, exclusive of the side chambers, was 20 cubits, or 35 feet; the height of the holy place and the holy of holies was 30 cubits, or 52½ feet, and the porch stood at the eastern end, like a lofty steeple, 120 cubits, or 210 feet high. In fact, as LIGHTFOOT remarks, the Temple much resembled a modern church, with this difference, that the steeple, which was placed over the porch, was situated at the east end.

Around the north and south sides and the west end were built chambers of three stories, each story being 5 cubits in height, or 15 cubits, 26 feet 9 inches in all—and these were united to the outside wall of the house.

The windows, which were used for ventillation rather than for light, which was derived from the sacred candlesticks, were placed in the wall of the Temple that was above the roof of the side chambers. But that part which included the holy of holies was without

any aperture whatever, to which SOLOMON alludes in the passage, "The LORD said that HE would dwell in the thick darkness."

The Temple was divided, internally, into three parts—the porch, the sanctuary, and the holy of holies; the breadth of all these was of course the same, namely, 20 cubits, or 35 feet, but they differed in length. The porch was 17 feet 6 inches in length, the sanctuary 70 feet, and the holy of holies 35, or, in the Hebrew measure, 10, 40, and 20 cubits. The entrance from the porch into the sanctuary was through a wide door of olive posts and leaves of fir; but the door between the sanctuary and the holy of holies was composed entirely of olive-wood. These doors were always open, and the aperture closed by a suspended curtain. The partition between the sanctuary and the holy of holies partly consisted of an open network, so that the incense daily offered in the former place might be diffused through the interstices into the latter.

In the sanctuary were placed the golden candlestick, the table of shew-bread, and the altar of incense. The holy of holies contained nothing but the ark of the covenant, which included the tables of the law.

The frame-work of the Temple consisted of massive stone, but it was wainscoted with cedar, which was covered with gold. The boards within the Temple were ornamented with carved work, skillfully representing cherubim, palm-leaves, and flowers. The ceiling was supported by beams of cedar-wood, which, with that used in the wainscoting, was supplied by the workmen of HIRAM, King of Tyre, from the forest of Lebanon. The floor was throughout made of cedar, but boarded over with planks of fir.

The Temple, thus constructed, was surrounded by various courts and high walls, and thus occupied the entire summit of Mount Moriah. The first of the courts was the Court of the Gentiles, beyond which Gentiles were prohibited from passing. Within this, and separated from it by a low wall, was the Court of the Children of Israel, and inside of that, separated from it by another wall, was the Court of the Priests, in which was placed the altar of burnt offerings. From this court there was an ascent of twelve steps to the porch of the Temple, before which stood the two pillars of JACHIN and BOAZ.

For the erection of this magnificent structure, besides the sums annually appropriated by SOLOMON, his father, DAVID, had left one hundred thousand talents of gold and a million talents of silver, equal to nearly four thousand millions of dollars.

The year after the Temple was finished, it was dedicated with those solemn ceremonies which are alluded to in this degree. The dedicatory ceremonies commenced on Friday, the 30th of October, and lasted for fourteen days, terminating on Thursday, the 12th of November, although the people were not dismissed until the following Saturday. Seven days of this festival were devoted to the dedication exclusively, and the remaining seven to the Feast of Tabernacles, which followed.

In this section are also explained a variety of appropriate emblems, with which the skillful brother will not fail to make himself familiarly acquainted, and they are thus explained:

. THE THREE STEPS,

Usually delineated upon the Master's carpet, are emblematical of the three principal stages of human life, viz:—YOUTH, MANHOOD, and AGE. In *Youth*, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in *Manhood*, as Fellow-Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbor, and ourselves; that so, in *Age*, as Master Masons, we may enjoy the happy reflection consequent on a well-spent life, and die in the hope of a glorious immortality.

The morning is the youth of the day; youth is vigorous till noon; then comes the age of man; to which succeeds the evening of old age; sunset follows the evening or death of the day. Frugality is a great revenue, but no where greater than in this case.

THE POT OF INCENSE

Is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity; and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence, for the manifold blessings and comforts we enjoy.

THE BEE-HIVE

Is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the lowest reptile of the dust. It teaches us that, as we came into the world rational and intelligent beings, so we should ever be industrious ones; never sitting down contented while our fellow-creatures around us are in want, especially when it is in our power to relieve them without inconvenience to ourselves.

When we take a survey of Nature, we view man in his infancy, more helpless and indigent than the brute creation: he lies languishing for days, months, and years, totally incapable of providing sustenance for himself, of guarding against the attack of the wild beasts of the field, or sheltering himself from the inclemencies of the weather.

It might have pleased the great Creator of heaven and earth to have made man independent of all other beings; but as dependence is one of the strongest bonds of society, mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life—the noblest part of the work of God; and he that will so demean himself as not to be endeavoring to add to the common stock of knowledge and understanding, may be deemed a *drone* in the *hive* of Nature, a useless member of society, and unworthy of our protection as Masons.

THE BOOK OF CONSTITUTIONS, GUARDED BY THE
TILER'S SWORD,

Reminds us that we should be ever watchful and guarded in our thoughts, words, and actions, particularly when before the enemies of Masonry—ever bearing in remembrance those truly Masonic virtues, *silence* and *circumspection*.

THE SWORD, POINTING TO A NAKED HEART,
Demonstrates that justice will sooner or later overtake us; and although our thoughts, words,

and actions may be hidden from the eyes of man,
yet that

ALL-SEEING EYE,

whom the SUN, MOON, and STARS obey, and under
whose watchful care even COMETS perform their
stupendous revolutions, pervades the inmost re-
cesses of the human HEART, and will reward us
according to our merits.

THE ANCHOR AND ARK

Are emblems of a well-grounded *hope* and a
well-spent life. They are emblematical of that
divine *Ark* which safely wafts us over this tem-
pestuous sea of troubles, and that *Anchor* which
shall safely moor us in a peaceful harbor, where
the wicked cease from troubling, and the weary
shall find rest.

THE FORTY-SEVENTH PROBLEM OF EUCLID.

This was an invention of our ancient friend
and brother, the great PYTHAGORAS, who, in his
travels through Asia, Africa, and Europe, was
initiated into the several orders of priesthood,
and raised to the sublime degree of Master Ma-
son. This wise philosopher enriched his mind
abundantly in a general knowledge of things

and more especially in Geometry, or Masonry. On this subject he drew out many problems and theorems; and, among the most distinguished, he erected this, which, in the joy of his heart, he called EUREKA, in the Grecian language signifying *I have found it*; and upon the discovery of which he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.

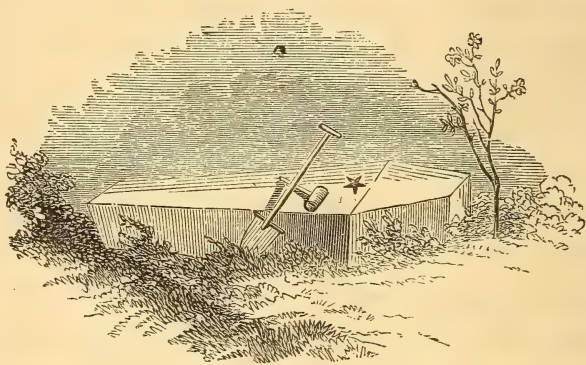
THE HOUR-GLASS

Is an emblem of human life. Behold! how swiftly the sands run, and how rapidly our lives are drawing to a close! We cannot without astonishment behold the little particles which are contained in this machine; how they pass away almost imperceptibly; and yet, to our surprise, in the short space of an hour they are all exhausted! Thus wastes man. To-day, he puts forth the tender leaves of Hope; to-morrow, blossoms, and bears his blushing honors thick upon him; the next day comes a frost, which nips the shoot; and when he thinks his greatness is still aspiring, he falls like autumn leaves, to enrich our mother-earth.

THE SCYTHE

Is an emblem of Time, which cuts the brittle thread of life, and launches us into eternity. Behold! what havoc the scythe of Time makes among the human race! If by chance we should escape the numerous evils incident to childhood and youth, and with health and vigor arrive to the years of manhood; yet, withal, we must soon be cut down by the all-devouring scythe of Time, and be gathered into the land where our fathers have gone before us.

* * * * *



Thus we close the explanation of the emblems upon the solemn thought of death, which, without revelation, is dark and gloomy; but we are

suddenly revived by the *ever-green* and ever-living *sprig* of Faith in the merits of the Lion of the tribe of Judah ; which strengthens us, with confidence and composure, to look forward to a blessed immortality ; and doubt not, but in the glorious morn of the resurrection, our bodies will rise, and become as incorruptible as our souls.

Then let us imitate the good man in his virtuous and amiable conduct ; in his unfeigned piety to God ; in his inflexible fidelity to his trust ; that we may welcome the grim tyrant Death, and receive him as a kind messenger sent from our Supreme Grand Master, to translate us from this imperfect to that all-perfect, glorious, and celestial Lodge above, where the Supreme Architect of the Universe presides.

CHARGE TO THE CANDIDATE.

BROTHER: Your zeal for our institution, the progress you have made in our mysteries, and your steady conformity to our useful regulations, have pointed you out as a proper object for this peculiar mark of our favor.

Duty and honor now alike bind you to be faithful to every trust; to support the dignity of your character on all occasions; and strenuously to enforce, by precept and example, a steady obedience to the tenets of Freemasonry. Exemplary conduct, on your part, will convince the world that merit is the just title to our privileges, and that on you our favors have not been undeservedly bestowed.

In this respectable character, you are authorized to correct the irregularities of your less informed brethren; to fortify their minds with resolution against the snares of the insidious, and to guard them against every allurements to vicious practices. To preserve unsullied the reputation of the Fraternity ought to be your constant care; and, therefore, it becomes your province to caution the inexperienced against a

breach of fidelity. To your inferiors in rank or office, you are to recommend obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal obedience you are zealously to inculcate; and by the regularity of your own conduct, endeavor to remove every aspersion against this venerable institution. Our ancient landmarks you are carefully to preserve, and not suffer them on any pretense to be infringed, or countenance a deviation from our established customs.

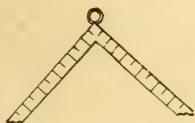
Your honor and reputation are concerned in supporting with dignity the respectable character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you have this evening represented. Thus you will render yourself deserving of the honor which we have conferred, and worthy of the confidence we have reposed in you.

Having thus given a general summary of the Lectures restricted to the three Degrees of the Order, and made such remarks on each Degree as might illustrate the subjects treated, little farther can be wanted to encourage the zealous

Mason to persevere in his researches. He who has traced the Art in a regular progress, from the commencement of the First to the conclusion of the Third Degree, according to the plan here laid down, must have amassed an ample store of knowledge, and will reflect with pleasure on the good effects of his past diligence and attention. By applying the improvements he has made to the general advantage of society, he will secure to himself the veneration of Masons and the approbation of all good men.



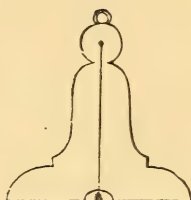
LODGE JEWELS.



MASTER.



PAST MASTER.



SENIOR WARDEN.



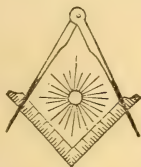
JUNIOR WARDEN.



TREASURER



SECRETARY.



SENIOR DEACON.



JUNIOR DEACON.



STEWARDS.



MASTERS OF CEREMONIES.



TILER.

OFFICERS' CLOTHING AND JEWELS.

SUBORDINATE LODGE.

The COLLAR must be blue, (of velvet, silk, or merino,) trimmed with material of same color, bordered with silver lace. They may be ornamented with embroidery or stars. The Jewel is to be suspended from the point of the Collar.

The APRON is white lambskin, square at the corners—13x15 in., with flap triangular shape, 5 inches deep at the point, lined and bordered with blue. On the flap is delineated an eye, irradiated; on the area the square and compass and the letter G, irradiated, with flat Masonic tags suspended on either side from under the flap. See illustration p. 173.

JEWELS (silver).

Past Master	wears	{ a compass opened on a quarter circle, sun in the center.*
Master	"	a square.
Senior Warden	"	a level.
Junior Warden	"	a plumb.
Treasurer	"	cross keys.
Secretary	"	cross pens.
Senior Deacon	"	square and compass, sun in the center.
Junior Deacon	"	square and compass, quar. moon in center.
Stewards	"	a cornucopia.
Chaplain	"	an open Bible.
Marshal	"	cross batons.
Organist	"	a lyre.
M's of Ceremonies	"	cross swords.
Tiler	"	a sword, sabre shape.

* This jewel may be made of gold, and enclosed in a wreath.

GRAND LODGE JEWELS.



GRAND MASTER.



DEP. GR. MASTER.



SEN. GR. WARDEN.



JUN. GR. WARDEN.



GR. TREASURER.



GR. SECRETARY.



GR. CHAPLAIN.



GR. MARSHAL.



GR. STAND. BEARER.



GR. SWORD BEARER.



GR. STEWARDS.



GR. DEACONS.



GR. PURSUIVANT.



GR. LECTURER.



GR. TILER.

GRAND LODGE.

The COLLARS of a Grand Lodge should be made of royal purple silk velvet, enriched with gold embroidery, trimmed with gold lace, and lined with purple silk. The Jewel is to be suspended from the point of the Collar.

The APRON is white lambskin, 13x15 in., square at the corners, trimmed with purple and gold, and flat Masonic tags. The Apron and Collar should be made to correspond in richness to the grade of the officer for whom they were intended.

JEWELS.

The Jewels of a Grand Lodge are made of gold (or yellow metal), and suspended in a circle or wreath.

Grand Master	wears	{ a compass opened on a quarter circle sun in the center.
Past Grand Master	"	the same, with triangle.
Deputy Grand Master	"	a square.
Senior Grand Warden	"	a level.
Junior Grand Warden	"	a plumb.
Grand Treasurer	"	cross keys.
Grand Secretary	"	cross pens.
Grand Chaplains	"	the Holy Bible.
Grand Marshal	"	a scroll and sword crossed.
G. Standard Bearer	"	a plate, representing a banner.
Grand Sword Bearer	"	a straight sword.
Grand Stewards	"	a cornucopia.
Grand Deacons	"	a dove, bearing an olive branch.
Grand Pursuivant	"	a sword and trumpet crossed.
Grand Tiler	"	cross swords.

ANCIENT CEREMONIES.

THESE CEREMONIES should be carefully studied and well understood by every Master of a Lodge. They include the ceremonies of Opening and Closing Lodges; Form of Petition, and Directions for Organizing Lodges; Consecrating, Dedicating, and Constituting new Lodges; Installing Officers of Grand and Subordinate Lodges; Grand Visitations; Annual Festivals; Laying Foundation Stones; Dedication of Masonic Halls; Sorrow Lodges; Funeral Services; Processions, etc., etc.

SECTION I.

CONSECRATION, DEDICATION, CONSTITUTION, AND INSTALLATION OF OFFICERS OF A NEW LODGE.

ANY number of Master Masons, not less than seven, desirous of forming a new Lodge, must apply, by petition,* to the Grand Master, Deputy Grand Master, or Grand Lodge of the State in which they reside, as follows:

* The mode of applying by petition to the Grand Master for a warrant to meet as a regular Lodge, commenced only in the year 1718; previous to that time, Lodges were empowered, by inherent privileges vested in the Fraternity at large, to meet and act occasionally under the direction of some able architect; and the proceedings of those meetings being approved by the majority of the brethren convened at another Lodge assembled in the same district, were deemed constitutional. By such an inherent authority the Lodge of Antiquity in London now acts, having no warrant from any Grand Lodge, but an authority traced from time immemorial, which has been long and universally admitted and acknowledged by the whole Fraternity throughout the world, and which no warrant or other instrument of any particular Masonic jurisdiction can possibly supersede.

FORM OF PETITION FOR A NEW LODGE.

To the M. W. Grand Master of Masons of the State of:

THE undersigned petitioners, being Ancient Free and Accepted Master Masons, having the prosperity of the Fraternity at heart, and willing to exert their best endeavors to promote and diffuse the genuine principles of Masonry, respectfully represent—That they are desirous of forming a new Lodge in the of, to be named, No They therefore pray for Letters of Dispensation, to empower them to assemble as a regular Lodge, to discharge the duties of Masonry, in a regular and constitutional manner, according to the original forms of the Order and the regulations of the Grand Lodge. They have nominated and do recommend Brother A. B. to be the first Master; Brother C. D. to be the first Senior Warden; and Brother E. F. to be the first Junior Warden of said Lodge. If the prayer of this petition shall be granted, they promise a strict conformity to the edicts of the Grand Master, and the Constitution, laws, and regulations of the Grand Lodge.*

* This petition, being signed by at least seven regular Masons, and recommended by a Lodge or Lodges nearest to the place where the new Lodge is to be holden, is delivered to the Grand Secretary, who lays it before the G. Lodge,

In many jurisdictions, the Grand and Deputy Grand Masters, respectively, are invested with authority to grant dispensations at pleasure during the recess of the Grand Lodge; in some, they are never issued without the special direction of the Grand Lodge.

Lodges working under dispensation are merely the agents of the G. Lodge or Grand officer granting the authority; their presiding officers are not entitled to the rank of Past Masters; their officers are not privileged with a vote or voice in the Grand Lodge; they cannot change their officers without the special approbation and appointment of the Grand Lodge or Grand officer granting

CONSECRATION.

ON the day and hour appointed, the Grand Master and his officers, or their representatives, meet in a convenient room, near to that in which the Lodge is to be consecrated, and open the Grand Lodge.

After the officers of the new Lodge are examined, they send a messenger to the Grand Master with the following message:

MOST WORSHIPFUL: The Officers and Brethren of Lodge, who are now assembled at, have instructed me to inform you that the Most Worshipful Grand Lodge (or Grand Master) was pleased to grant them a Letter of Dispensation, bearing date the day of, in the year, authorizing them to form and open a Lodge of Free and Accepted Masons, in the of

the authority; and in case of the cessation of such Lodges, their funds, jewels, and other property accumulated by initiations into the several degrees, become the property of the Grand Lodge, and must be delivered over to the G. Treasurer.

When Lodges that are at first instituted by dispensation have passed a proper term of probation, they make application to the Grand Lodge for a Charter of Constitution. If this be obtained, they are then confirmed in the possession of their property, and possess all the rights and privileges of regularly-constituted Lodges, as long as they conform to the Constitutions of Masonry. After a Charter is granted by the Grand Lodge, the Grand Master appoints a day and hour for consecrating and constituting the new Lodge, and for installing its Master, Wardens, and other officers. If the Grand Master, in person, attends the ceremony, the Lodge is said to be constituted in **AMPLE FORM**; if the Deputy Grand Master only, it is said to be constituted in **DUE FORM**; but if the power of performing the ceremony is vested in any other person, it is said to be constituted in **FORM**.

When the Charters of Constitution are granted for places where the distance is so great as to render it inconvenient for the Grand Officers to attend, the Grand Master or his Deputy issues a written instrument, under his hand and private seal, to some worthy Present or Past Master, with full power to congregate, dedicate, and constitute the Lodge, and install its officers.

.....; that since that period they have regularly assembled, and conducted the business of MASONRY according to the best of their abilities; that their proceedings having received the approbation of the Most Worshipful Grand Lodge, they have obtained a Charter of Constitution, and are desirous that their Lodge should be consecrated, and their Officers installed, agreeably to the ancient usages and customs of the Craft; for which purpose they are now met, and await the pleasure of the Most Worshipful Grand Master.

The Grand Lodge then walk in procession to the room of the new Lodge. When the Grand Master enters, the grand honors* are given, under direction of the Master of the new

* The Grand Honors of Masonry are those peculiar acts and gestures by which the Craft have always been accustomed to express their homage, their joy, or their grief, on memorable occasions. They are of two kinds, the private and public, and each of them are used on different occasions and for different purposes.

The private Grand Honors of Masonry are performed in a manner known only to Master Masons, since they can only be used in a Master's Lodge. They are practiced by the Craft only on four occasions:—when a Masonic Hall is to be consecrated, a new Lodge to be constituted, a Master elect to be installed, or a Grand Master or his Deputy to be received on an official visitation to a Lodge. They are used at all these ceremonies as tokens of congratulation and homage. And as they can only be given by Master Masons, it is evident that every consecration of a hall, or constitution of a new Lodge, every installation of a Worshipful Master, and every reception of a Grand Master, must be done in the third degree. It is also evident, from what has been said, that the mode and manner of giving the private Grand Honors can only be personally communicated to Master Masons. They are among the *aporreta*—the things forbidden to be divulged.

The public Grand Honors, as their name imports, do not partake of this secret character. They are given on all public occasions, in the presence of the profane

Lodge. The officers of the new Lodge resign their seats to the Grand Officers, and take their stations on their left.

as well as the initiated. They are used at the laying of corner-stones of public buildings, or in other services in which the ministrations of the Fraternity are required, and especially in funerals. They are given in the following manner: Both arms are crossed on the breast, the left uppermost, and the open palms of the hands sharply striking the shoulders; they are then raised above the head, the palms striking each other, and then made to fall smartly upon the thighs. This is repeated three times, and as there are three blows given each time—namely, on the breast, on the palms of the hands, and on the thighs—making nine concussions in all, the Grand Honors are technically said to be given “by three times three.” On the occasion of funerals, each one of these honors is accompanied by the words, “*The will of God is accomplished; so mote it be!*” audibly pronounced by the brethren.

These Grand Honors of Masonry have undoubtedly a classical origin, and are but an imitation of the plaudits and acclamations practiced by the ancient Greeks and Romans, in their theaters, their senates, and their public games. There is abundant evidence in the writings of the ancients that, in the days of the empire, the Romans had circumscribed the mode of doing homage to their emperors and great men when they made their appearance in public, and of expressing their approbation of actors at the theatre within as explicit rules and regulations as those that govern the system of giving the Grand Honors in Freemasonry. This was not the case in the earlier ages of Rome; for OVID, speaking of the Sabines, says that, when they applauded, they did so without any rules of art:

“In medio plausu, plausus tunc arte carebat.”

And PROPERTIUS speaks, at a later day, of the ignorance of the country people, who, at the theatres, destroyed the general harmony, by their awkward attempts to join in the modulated applauses of the more skillful citizens.

The ancient Romans had carried their science on this subject to such an extent, as to have divided these *honors* into three kinds, differing from each other in the mode in which the hands were struck against each other, and in the sound that thence resulted. SUTONIUS, in his Life of NERO, (cap. xx.) gives the names of these various kinds of applause, which he says were called *bombi*, *imbrices*, and *testæ*; and SENECA, in his “*Naturales Questiones*,” gives a description of the manner in which they were executed. The “*bombi*,” or *hums*, were produced by striking the palms of the hands together, while they were in a hollow or concave position, and doing this at frequent intervals, but with little force, so as to imitate the humming sound of a swarm of bees. The “*imbrices*,” or *tiles*, were made by briskly striking the flattened and extended palms of the hands against each other, so as to resemble the sound of hail pattering upon the tiles of a roof. The “*testæ*,” or *earthen vases*, were executed by striking the palm of the left hand with the fingers of the right collected into one point. By this blow a sound was elicited, which imitated that given out by an earthen vase when struck by a stick.

The Romans and other ancient nations having invested this system of applauding with all the accuracy of a science, used it in its various forms, not only for

If the ceremonies are performed in public, the Grand Marshal then forms the procession in the following order:

Tiler, with drawn sword;
 Two Stewards, with white rods;
 Master Masons, two and two;
 Junior Deacons;
 Senior Deacons;
 Secretaries;
 Treasurers;
 Past Wardens;
 Junior Wardens;
 Senior Wardens;
 Past Masters;
 Members of the higher degrees;

THE NEW LODGE.

Tiler, with drawn sword;
 Stewards, with white rods;
 Master Masons;
 Junior and Senior Deacons;
 Secretary and Treasurer;
 Two brethren, carrying the Lodge;
 Junior and Senior Wardens;
 The Holy Writings, carried by the oldest member
 not in office.
 Worshipful Master;

the purpose of testifying their approbation of actors in the theatre, but also bestowed it, as a mark of respect or a token of adulation, on their emperors and other great men, on the occasion of their making their appearance in public. Huzzas and cheers have, in this latter case, been generally adopted by the moderns, while the manual applause is only appropriated to successful public speakers and declaimers. The Freemasons, however, have altogether preserved the ancient custom of applause, guarding and regulating its use by as strict, though different rules, as did the Romans; and thus showing, as another evidence of the antiquity of their institution, that the "Grand Honors" of Freemasonry are legitimately derived from the "plausus" or applaudings practiced by the ancients on public occasions.—MACKAY'S *Lexicon of Freemasonry*. SEE NOTE, p. 336.

Music.

THE GRAND LODGE;

Grand Tiler, with drawn sword;

Grand Stewards, with white rods;

Grand Pursuivant, with sword;

Grand Secretary and Grand Treasurer;

A Past Master, bearing the Holy Writings, Square, and
Compasses, supported by two Stewards, with rods;

Two Burning Tapers, borne by two Past Masters;

Grand Chaplain and Orator;

The Tuscan and Composite Orders;

The Doric, Ionic, and Corinthian Orders;

Past Grand Wardens;

Past Deputy Grand Masters;

Past Grand Masters;

The Celestial and Terrestrial Globes, borne by two brethren;

Junior Grand Warden, carrying a silver vessel with oil;

Senior Grand Warden, carrying a silver vessel with wine;

Deputy Grand Master, carrying a golden vessel with corn;

Master of the oldest Lodge, carrying the Book of

Constitutions;

GRAND MASTER,

Supported by the Grand Deacons, with white rods;

Grand Standard-Bearer;

Grand Sword-Bearer, with drawn sword.

The procession moves on to the church or house where the services are to be performed. When the front of the procession arrives at the door, they halt, open to the right and left, and face inward, while the Grand Master and others, in succession, pass through, and enter the house.

A platform is erected in front of the pulpit, and provided with seats for the accommodation of the Grand Officers.

The Bible, Square, and Compasses, and Book of Consti-

tutions, are placed upon a table in front of the Grand Master; the *Lodge** is placed in the center, upon a platform covered with white linen, and encompassed by the three tapers and the vessels of corn, wine, and oil.

The following services then take place:

ODE.

AIR—*Shirland*. S. M.

Great Source of Light and Love, To

thee our songs we raise! Oh! in thy tem - ple,

Lord, a - bove, Hear and ac - cept our praise!

The musical score is written for two staves (treble and bass clef) in 4/4 time, with a key signature of one sharp (F#). It consists of three systems of music. The first system has the lyrics 'Great Source of Light and Love, To'. The second system has the lyrics 'thee our songs we raise! Oh! in thy tem - ple,'. The third system has the lyrics 'Lord, a - bove, Hear and ac - cept our praise!'. The music is a simple, hymn-like melody.

* The *Lodge*, technically speaking, is a piece of furniture, made in imitation of the Ark of the Covenant, which was constructed according to the form of the Temple. The instrument usually used on occasions of Constituting, Consecrating, and Dedicating Lodges, is a box, of an oblong-square shape, covered with white linen.

Shine on this festive day,
Succeed its hoped design,
And may our Charity display
A love resembling thine!

May this fraternal band,
Now *Consecrated*—blest—
In union all distinguished stand,
In purity be drest!

The following, or an extemporaneous Prayer will be offered by the Grand Chaplain:

Great, Adorable, and Supreme Being! We praise thee for all thy mercies, and especially for giving us desires to enjoy, and powers of enjoying, the delights of society. The affections which thou hast implanted in us, and which we cannot destroy without violence to our nature, are among the chief blessings which thy benign wisdom hath bestowed upon us. Help us duly to improve all our powers to the promotion of thy glory in the world, and the good of our fellow-creatures. May we be active under thy divine light, and dwell in thy truth.

Extend thy favor to us who are now entering into a Fraternal compact under peculiar obligations. Enable us to be faithful to thee, faithful in our callings in life, faithful Masons in all the

duties of the Craft, and faithful to each other as members of this society. Take us under the shadow of thy protection; and to thy service and glory may we consecrate our hearts. May we always put *faith* in thee, have *hope* in salvation, and be in *charity* with all mankind!—AMEN.

Response by the brethren.—So mote it be.

An ORATION, by some competent brother, when practicable.

ODE.

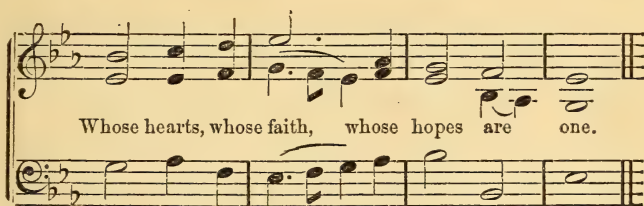
AIR—Duke Street. L. M.

How blest the sa - cred tie, that

binds, In sweet com - mu - nion kin - dred minds!

How swift the heaven - ly course they run,

The musical score is written for two voices (Soprano and Bass) in 2/2 time, with a key signature of one flat (B-flat). It consists of three systems of staves. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The lyrics are printed below the vocal line.



Together oft they seek the place
 Where Masons meet with smiling face;
 How high, how strong their raptures swell,
 There's none but kindred souls can tell.

Nor shall the glowing flame expire,
 When dimly burns frail Nature's fire;
 Then shall they meet in realms above,
 A heaven of joy, a heaven of love.

The Grand Marshal then forms the officers and members of the new Lodge in front of the Grand Master. The Deputy Grand Master addresses the Grand Master as follows:

MOST WORSHIPFUL: A number of brethren, duly instructed in the mysteries of Masonry, having assembled together at stated periods, for some time past, by virtue of a Dispensation granted them for that purpose, do now desire to be *constituted* into a *regular Lodge*, agreeably to the ancient usages and customs of the Fraternity.

The records are then presented to the Grand Master, who examines them, and, if found correct, proclaims—

The records appear to be correct, and are approved. Upon due deliberation, the Grand Lodge have granted the brethren of this new Lodge a Warrant, establishing and confirming them in the rights and privileges of a *regularly-constituted Lodge*; which the Grand Secretary will now read.

After the Warrant is read, the Grand Master then says:

We shall now proceed, according to ancient usage, to constitute these brethren into a regular Lodge.

Whereupon the several officers of the new Lodge deliver up their jewels and badges to their Master, who presents them, with his own, to the Deputy Grand Master, and he to the Grand Master.

The Deputy Grand Master presents the Master elect to the Grand Master; saying,

MOST WORSHIPFUL: I present you Brother . . . , whom the members of the Lodge now to be constituted have chosen for their Master.

The Grand Master asks the brethren if they remain satisfied with their choice. [*They bow in token of assent*]

The Master elect then presents, severally, his Wardens and other officers, naming them and their respective offices. The Grand Master asks the brethren if they remain satisfied with each and all of them. [*They bow, as before.*]

The officers and members of the new Lodge form in front of the Grand Master; and the ceremonies of *Consecration* commence.

The Grand Master and Grand Officers now form themselves in order around the Lodge—all kneeling.

A piece of solemn music is performed while the Lodge is being uncovered.

After which, the first clause of the *Consecration Prayer* is rehearsed by the Grand Chaplain, as follows:

Great Architect of the Universe! Maker and Ruler of all Worlds! Deign, from thy celestial temple, from realms of light and glory, to bless us in all the purposes of our present assembly! We humbly invoke thee to give us at this, and at all times, *wisdom* in all our doings, *strength* of mind in all our difficulties, and the *beauty* of harmony in all our communications! Permit us, O thou Author of Light and Life, great Source of Love and Happiness, to erect this Lodge, and now solemnly to *consecrate* it to the honor of thy glory!

Response.—As it was in the beginning, is now, and ever shall be; world without end.—AMEN.

The Deputy Grand Master presents the golden vessel of corn, and the Senior and Junior Grand Wardens the silver vessels of wine and oil, to the Grand Master, who sprinkles the elements of Consecration upon the Lodge.



VESSELS OF CONSECRATION.

The Grand Chaplain then continues:

Grant, O Lord our God, that those who are now about to be invested with the government of this Lodge may be endowed with wisdom to instruct their brethren in all their duties. May *brotherly love, relief, and truth* always prevail among the members of this Lodge! May this bond of union continue to strengthen the Lodges throughout the world!

Bless all our brethren, wherever dispersed; and grant speedy relief to all who are either oppressed or distressed.

We affectionately commend to thee all the members of thy whole family. May they increase in grace, in the knowledge of thee, and in the love of each other.

Finally: May we finish all our work here below with thy approbation; and then have our transition from this earthly abode to thy heav-

only temple above, there to enjoy light, glory, and bliss, ineffable and eternal!

Response.—As it was in the beginning, is now, and ever shall be. So mote it be.—AMEN.

DEDICATION.

A piece of solemn music is performed.

The Grand Master, then standing with his hands stretched forth over the Lodge, exclaims,

To the memory of the Holy SAINTS JOHN, we dedicate this Lodge. May every brother revere their character and imitate their virtues!

Response.—As it was in the beginning, is now, and ever shall be; world without end.—AMEN.

A piece of music is performed while the brethren of the new Lodge advance in procession to salute the Grand Lodge, with their hands crossed upon their breasts, and bowing as they pass. They then take their places as they were.

CONSTITUTION.

The Grand Master then rises, and Constitutes the new Lodge in the following form, all the brethren standing at the same time:

In the name of the Most Worshipful Grand Lodge, I now constitute and form you, my beloved brethren, into a regular Lodge of Free

and Accepted Masons. From henceforth I empower you to meet as a regular Lodge, constituted in conformity to the rites of our Order, and the Charges of our Ancient and Honorable Fraternity; and may the Supreme Architect of the Universe prosper, direct, and counsel you in all your doings!

Response.—So mote it be.—AMEN.

The public grand honors are then given.

The powers and privileges of a Subordinate or Warranted Lodge are such as are defined in its Warrant, by the Constitutions of the Grand Lodge granting the same, and the Ancient Landmarks and General Regulations. They are divided into—

1. EXECUTIVE: in the direction and performance of its work, under the control of its Master, and in all other matters in aid of the Master, who has the primary executive power of a Lodge.

2. LEGISLATIVE: embracing all matters relating to its internal concerns, not in derogation of the Ancient Landmarks, the Constitutions and General Regulations of the Grand Lodge, and its own particular By-Laws; and

3. JUDICIAL: embracing the exercise of discipline, and settlement of controversies between and over all its members (except the Master), and over all Masons and non-affiliated brethren within its jurisdiction, subject to an appeal to the Grand Lodge.

The powers of a Warranted Lodge are, therefore, divided into two classes, INHERENT and CONSTITUTIONAL:

The inherent powers of a Lodge, controlled only by the Ancient Landmarks, are—

1. To decide who shall be admitted members of or initiated therein; that is, of persons properly qualified.

2. To make Masons (not more than five at one meeting), of those it has decided to admit.

3. To place on trial a member against whom charges may have been preferred, to pronounce sentence, and enforce discipline.

4. To elect and install its officers.
5. To fix its time of meeting.
6. To require its members to contribute to its funds.
7. To be represented at all communications of the Grand Lodge.
8. To instruct its representatives, for their government, at all such communications of the Grand Lodge.

The constitutional powers of a Lodge, subject to control by the Grand Lodge, are—

1. To make a code of By-Laws for its internal government, not in derogation of its inalienable rights, or of those of its members.
2. To perform all the work pertaining to the three degrees of Ancient Craft Masonry.
3. To transact all business that can be legally transacted by a duly-constituted Lodge of Freemasons.
4. To appeal to the Grand Master or Grand Lodge from the decision of the presiding-officer.
5. To change its place of meeting.
6. To control its funds.

INSTALLATION

OF THE

OFFICERS OF A LODGE.

THE new Lodge having been Consecrated, Dedicated and Constituted, the officers are then to be installed.

At every annual election in a warranted Lodge, it is necessary that the officers should be installed. This ceremony may be performed by any Past Master. At the Annual Installation, the Installing Officer appoints some Present or Past Master, or, if none be present, an old well-informed Master Mason, to act as Marshal, whose duties will be to present the officers elect severally in front of the altar for installation.

The jewels of the several officers are collected, and laid in an orderly manner upon the altar, for convenient use.

The Grand Master or Installing Officer then says:

RIGHT WORSHIPFUL DEPUTY: Have you carefully examined the Master nominated in the warrant (or elect), and do you find him well-skilled in the noble science and the royal art?

The Deputy replies:

MOST WORSHIPFUL GRAND MASTER: I have carefully examined, and so find him.*

G. M. You will then present him at the altar for installation.

The Deputy, taking the Master elect, presents him at the altar, saying :

* A private examination is understood to precede the installation of the Master.

MOST WORSHIPFUL GRAND MASTER: I present my worthy Brother, A. B., to be installed Master of this [new] Lodge. I find him to be of good morals and of great skill, true and trusty; and as he is a lover of the Fraternity, I doubt not he will discharge his duties with fidelity and with honor.

The Grand Master then addresses him:

BROTHER: Previous to your investiture, it is necessary that you should signify your assent to those Ancient Charges and Regulations which point out the duty of a Master of a Lodge.

The Grand Master then reads a summary of the Ancient Charges to the Master elect, as follows:

I. You agree to be a good man and true, and strictly to obey the moral law?

Ans. I do.

II. You agree to be a peaceful citizen, and cheerfully to conform to the laws of the country in which you reside?

Ans. I do.

III. You promise not to be concerned in plots and conspiracies against the government, but

patiently to submit to the law and the constituted authorities?

Ans. I do.

IV. You agree to pay a proper respect to the civil magistrates, to work diligently, live creditably, and act honorably by all men?

Ans. I do.

V. You agree to hold in veneration the original rulers and patrons of the Order of Masonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your brethren, in Lodge convened, in every case consistent with the Constitutions of the Order?

Ans. I do.

VI. You agree to avoid private piques and quarrels, and to guard against intemperance and excess?

Ans. I do.

VII. You agree to be cautious in your behavior, courteous to your brethren, and faithful to your Lodge?

Ans. I do.

VIII. You promise to respect genuine breth-

ren, and to discountenance impostors, and all dissenters from the original plan of Masonry?

Ans. I do.

IX. You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the mystic art?

Ans. I do.

X. You promise to pay homage to the Grand Master for the time being, and to his officers when duly installed; and strictly to conform to every edict of the Grand Lodge, or General Assembly of Masons, that is not subversive of the principles and ground-work of Masonry?

Ans. I do.

XI. You admit that it is not in the power of any man, or body of men, to make innovations in the body of Masonry?

Ans. I do.

XII. You promise a regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice; and to pay attention to all the duties of Masonry, on convenient occasions?

Ans. I do.

XIII. You admit that no new Lodge shall be

formed without permission of the Grand Lodge; and that no countenance be given to any irregular Lodge, or to any person clandestinely initiated therein, being contrary to the Ancient Charges of the Order?

Ans. I do.

XIV. You admit that no person can be regularly made a Mason in, or admitted a member of, any regular Lodge, without previous notice, and due inquiry into his character?

Ans. I do.

XV. You agree that no visitors shall be received into your Lodge without due examination, and producing proper vouchers of their having been initiated into a regular Lodge?

Ans. I do.

These are the Regulations of Free and Accepted Masons.

The Grand Master then addresses the Master elect as follows:

Do you submit to these Charges, and promise to support these Regulations, as Masters have done in all ages before you?

The Master having signified his cordial submission, as before, the Grand Master thus addresses him:

BROTHER A. B.: In consequence of your conformity to the Charges and Regulations of the Order, you are now to be installed Master of this Lodge, in full confidence of your care, skill, and capacity to govern the same.

The Master is then regularly invested with the insignia of his office, and the furniture and implements of his Lodge. The various implements of his profession are emblematical of our conduct in life, and upon this occasion are carefully enumerated.

The *Holy Writings*, that great light in Masonry, will guide you to all truth; it will direct your paths to the temple of happiness, and point out to you the whole duty of man.

The *Square* teaches us to regulate our actions by rule and line, and to harmonize our conduct by the principles of morality and virtue.

The *Compasses* teach us to limit our desires in every station, that, rising to eminence by merit, we may live respected and die regretted.

The *Rule* directs that we should punctually observe our duty; press forward in the path of virtue, and, neither inclining to the right nor to the left, in all our actions have eternity in view.

The *Line* teaches us the criterion of moral

rectitude, to avoid dissimulation in conversation and action, and to direct our steps to the path which leads to immortality.

The *Book of Constitutions* you are to search at all times. Cause it to be read in your Lodge, that none may pretend ignorance of the excellent precepts it enjoins.

You now receive in charge the *Charter*, by the authority of which this Lodge is held. You are carefully to preserve, and in no case should it ever be out of your immediate control, and duly transmit it to your successor in office.

You will also receive in charge the *By-Laws* of your Lodge, which you are to see carefully and punctually executed.

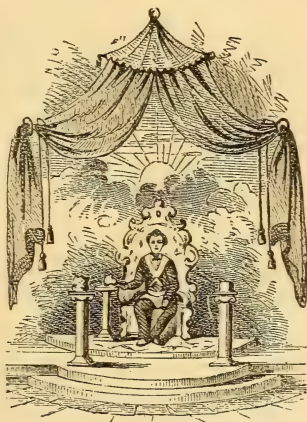
You will now be solemnly inducted into the oriental chair of King SOLOMON; during the performance of this ceremony it is requested that all but regularly-installed Masters of Lodges and Past Masters will retire.*

All but actual Masters and Past Masters of Warranted Lodges† are required to retire (or, if more convenient, are

* If the installation is performed in a public place, this as well as other private ceremonies are omitted.

† Chapter Past Masters, who have never presided over a Symbolic Lodge are not permitted to be present at this ceremony.

requested to face to the West); the new Master is then invested with the mysteries of the Past Master's degree, and solemnly inducted into the oriental chair of SOLOMON. When the doors are opened, the brethren return (or are requested to face the East); and, forming an avenue on each side, from the West to the East, the new Master being in the chair, the Grand Master says:



Master, behold your brethren!

Brethren, behold your Master!

The grand honors are then given.

When the grand honors are given, a procession is formed, and the brethren pass around the Lodge, signifying their respect and obedience by the usual *distinctive marks* in the different degrees; during which time the following Installation Ode may be sung:

Music—*Italian Hymn.*

Hail, Ma - son - ry di - vine, Glo - ry of

a - ges, shine; Long mayst thou reign! Where'er thy

Lod - ges stand, May they have great com - mand,

And al - ways grace the land; Thou art di - vine.

Great fabrics still arise,
And grace the azure skies—
Great are thy schemes;
Thy noble orders are
Matchless beyond compare;

No art with thee can share;
Thou art divine.

HIRAM, the architect,
Did all the Craft direct
How they should build;
Sol'MON, great Israel's king,
Did mighty blessings bring,
And left us room to sing,
Hail, Royal Art!

After the singing of the ode, the Master calls the Lodge to order, and the other officers are respectively presented in the same manner as the Master, by the Conductor, when the installing officer delivers to each a short Charge, as follows:

THE SENIOR WARDEN.

BROTHER C. D.: You are appointed* Senior Warden of this Lodge, and are now invested with the insignia of your office.

The *Level* demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope; and though distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are brethren; for he who is placed on the lowest spoke of Fortune's wheel may be entitled to our regard; because a time

* When the Installation is not of the officers of a new Lodge, the words "have been elected," should be substituted for the words "are appointed," in all cases where the officer is chosen by ballot.

will come, and the wisest knows not how soon, when all distinctions, but that of goodness, shall cease; and Death, the grand leveler of human greatness, reduce us to the same state.

Your regular attendance on our stated meetings is essentially necessary. In the absence of the Master, you are to govern this Lodge; in his presence, you are to assist him in the government of it. I firmly rely on your knowledge of Masonry and attachment to the Lodge for the faithful discharge of the duties of this important trust. *Look well to the West.*

He is conducted to his station in the Lodge.

THE JUNIOR WARDEN.

BROTHER E. F.: You are appointed Junior Warden of this Lodge, and are now invested with the badge of your office.

The *Plumb* admonishes us to walk uprightly in our several stations; to hold the scales of Justice in equal poise; to observe the just medium between intemperance and pleasure; and to make our passions and prejudices coincide with the line of our duty. To you is committed the superintendence of the Craft during the hours

of refreshment: it is, therefore, indispensably necessary that you should not only be temperate and discreet in the indulgence of your own inclinations, but carefully observe that none of the Craft be suffered to convert the purposes of refreshment into intemperance and excess.—Your regular and punctual attendance is particularly requested, and I have no doubt that you will faithfully execute the duty which you owe to your present appointment.—*Look well to the South.*

He is conducted to his station.

THE TREASURER.

BROTHER G. H.: You are appointed Treasurer of this Lodge, and are now invested with the badge of your office. It is your duty to receive all moneys from the hands of the Secretary; keep just and regular accounts of the same, and pay them out by order of the Worshipful Master and the consent of the Lodge. I trust your regard for the Fraternity will prompt you to the faithful discharge of the duties of your office.

He is conducted to his station.

THE SECRETARY.

BROTHER I. K.: You are appointed Secretary of this Lodge, and are now invested with the badge of your office. It is your duty to observe all the proceedings of the Lodge; make a fair record of all things proper to be written; receive all moneys due the Lodge, and pay them over to the Treasurer. Your good inclination to Masonry and this Lodge, I hope, will induce you to discharge the duties of your office with fidelity, and, by so doing, you will merit the esteem and applause of your brethren.

He is conducted to his station.

THE CHAPLAIN.

REV. BROTHER L. M.: You are appointed Chaplain of this Lodge, and are now invested with the badge of your office. It is your duty to perform those solemn services which we should constantly render to our infinite Creator; and which, when offered by one whose holy profession is "to point to heaven, and lead the way," may, by refining our souls, strengthening our virtues, and purifying our minds, prepare us for admission into the society of those above, whose happiness will be as endless as it is perfect.

THE SENIOR AND JUNIOR DEACONS.

BROTHERS L. M. AND N. O. : You are appointed Deacons of this Lodge, and are now invested with the badge of your office. It is your province to attend on the Master and Wardens, and to act as their proxies in the active duties of the Lodge; such as in the reception of candidates into the different degrees of Masonry; the introduction and accommodation of visitors, and in the immediate practice of our rites. The Square and Compasses, as badges of your office, I intrust to your care, not doubting your vigilance and attention.

They are conducted to their stations.

THE STEWARDS, OR MASTERS OF CEREMONIES.*

BROTHERS R. S. AND T. U. : You are appointed Stewards (Masters of Ceremonies) of this Lodge, and are now invested with the badge of your office. You are to assist the Deacons and other officers in performing their respective duties. Your regular and early attendance at our meetings will afford the best proof of your zeal and attachment to the Lodge.

* Many Lodges have abolished the title of Stewards, and substituted that of Masters of Ceremonies, who perform the duties appertaining to the former.

THE TILER.

BROTHER V. W.: You are appointed Tiler of this Lodge, and I invest you with the implement of your office. As the sword is placed in the hands of the Tiler, to enable him effectually to guard against the approach of cowans and eavesdroppers, and suffer none to pass or repass but such as are duly qualified, so it should admonish us to set a guard over our thoughts, a watch at our lips, post a sentinel over our actions; thereby preventing the approach of every unworthy thought or deed, and preserving consciences void of offense toward God and toward man. Your early and punctual attendance will afford the best proof of your zeal for the institution.

He is conducted to his station.

CHARGES TO THE OFFICERS.

WORSHIPFUL MASTER: The Grand Lodge having committed to your care the superintendence and government of the brethren who are to compose this Lodge, you cannot be insensible of the obligations which devolve on you as their head, nor of your responsibility for the faithful discharge of the important duties annexed to

your appointment. The honor, reputation, and usefulness of your Lodge will materially depend on the skill and assiduity with which you manage its concerns; while the happiness of its members will be generally promoted, in proportion to the zeal and ability with which you propagate the genuine principles of our institution.

For a pattern of imitation, consider the great luminary of Nature, which, rising in the *East*, regularly diffuses light and luster to all within the circle. In like manner, it is your province to spread and communicate light and instruction to the brethren of your Lodge. Forcebly impress upon them the dignity and high importance of Masonry; and seriously admonish them never to disgrace it. Charge them to practice *out* of the Lodge those duties which they have been taught in it; and by amiable, discreet, and virtuous conduct, to convince mankind of the goodness of the institution; so that when a person is said to be a member of it, the world may know that he is one to whom the burdened heart may pour out its sorrows; to whom distress may prefer its suit; whose hand is guided by justice, and whose heart is expanded by benevolence. In

short, by a diligent observance of the By-laws of your Lodge, the Constitutions of Masonry, and, above all, the Holy Scriptures, which are given as a rule and guide to your faith, you will be enabled to acquit yourself with honor and reputation, and lay up a *crown of rejoicing*, which shall continue when time shall be no more.

BROTHER SENIOR AND JUNIOR WARDENS: You are too well acquainted with the principles of Masonry, to warrant any distrust that you will be found wanting in the discharge of your respective duties. Suffice it to say, that what you have seen praiseworthy in others, you should carefully imitate; and what in them may have appeared defective, you should in yourselves amend. You should be examples of good order and regularity; for it is only by a due regard to the laws, in your own conduct, that you can expect obedience to them from others. You are assiduously to assist the Master in the discharge of his trust; diffusing light and imparting knowledge to all whom he shall place under your care. In the absence of the Master, you will succeed to higher duties; your acquirements must, therefore, be such, as that the Craft may never suffer for want of

proper instruction. From the spirit which you have hitherto evinced, I entertain no doubt that your future conduct will be such as to merit the applause of your brethren and the testimony of a good conscience.

The members of the Lodge then, all standing, the Grand Master delivers the following

CHARGE TO THE BRETHREN OF THE LODGE.

Such is the nature of our constitution, that as some must of necessity rule and teach, so others must, of course, learn to submit and obey. Humility, in both, is an essential duty. The officers who are appointed to govern your Lodge are sufficiently conversant with the rules of propriety, and the laws of the institution, to avoid exceeding the powers with which they are intrusted; and you are of too generous dispositions to envy their preferment. I, therefore, trust that you will have but one aim, to please each other, and unite in the grand design of being happy and communicating happiness.

Finally, my brethren, as this association has been formed and perfected in so much unanimity and concord, in which we greatly rejoice, so may it long continue. May you long enjoy every

satisfaction and delight, which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct, as men and as Masons. Within your peaceful walls, may your children's children celebrate with joy and gratitude the annual recurrence of this auspicious solemnity. And may the *tenets of our profession* be transmitted through your Lodge, pure and unimpaired, from generation to generation.

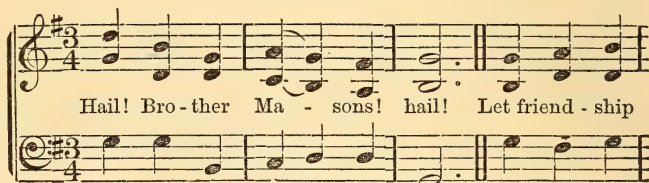
The Grand Marshal then proclaims the new Lodge, as follows:

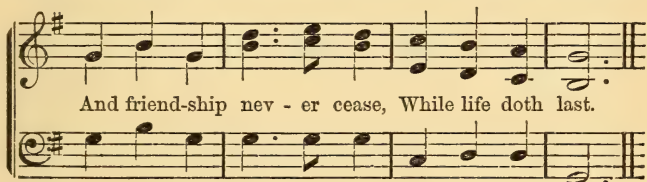
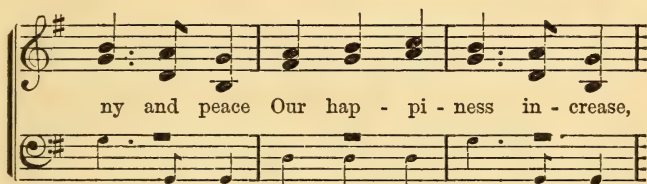
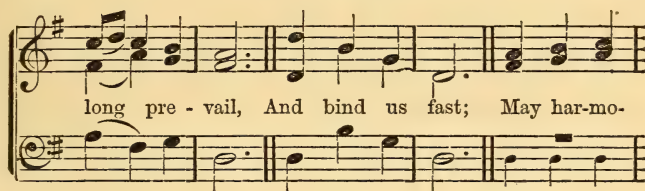
In the name of the Most Worshipful Grand Lodge of the State of, I proclaim this new Lodge, by the name of Lodge, No., legally consecrated, dedicated, constituted, and the officers duly installed.

The grand honors are then given.

The following, or some other appropriate ODE may be sung:

MUSIC—*Italian Hymn.*





We on the level meet,
 And every brother greet,
 Skilled in our art;
 And when our labor's past,
 Each brother's hand we'll grasp,
 Then on the square, at last,
 Friendly we'll part.

May Wisdom be our care,
 And Virtue form the square
 By which we live;
 That we at last may join
 The Heavenly Lodge sublime,
 Where we shall perfect shine
 With God above.

The new Master may return thanks.

The Grand Chaplain then pronounces the following, or some other appropriate

BENEDICTION.

ALMIGHTY and everlasting God, from whom cometh every good and perfect gift, send down upon thy servants here assembled the healthful spirit of thy grace, that they may truly please thee in all their doings. Grant, O LORD, power of mind and great understanding unto those whom we have this day clothed with authority to preside over and direct the affairs of this Lodge; and so replenish them with the truth of thy doctrine, and adorn them with humility of life, that, both by word and good example, they may faithfully serve thee, to the glory of thy holy name, and to the advancement, for all good purposes, of our beloved institution.—AMEN.

Response.—So mote it be.

The Grand Lodge returns to its own hall, and closes.

INSTALLATION

OF THE

OFFICERS OF A GRAND LODGE.

At the hour appointed for the installation of the officers of the Grand Lodge, the Installing Officer (who should be the retiring Grand Master, the actual Grand Master of another jurisdiction, or a Past Grand Master) will assume the chair, call to order, and announce the business before the Grand Lodge. The officers to be installed will then vacate their places respectively, and substitutes will be appointed for the occasion.

The Grand Master and the other Grand Officers elect, to be installed, will be in waiting in an adjoining apartment.

The announcement of the Installing Officer may be in the following form:

BRETHREN: Your Grand Master and other Grand Officers for the ensuing year, having been duly elected, we are now in readiness to perform the ceremony of installation. The R. W. Grand Marshal will announce to them that we are waiting to receive them.

The Grand Marshal then retires, and on his return reports:

MOST WORSHIPFUL: The Grand Master and other Grand Officers elect are without, in readiness to be installed into office, when it is your pleasure to receive them.

Installing Officer. The R. W. Grand Marshal will admit them, and conduct them to the East before the altar.

(Should there be objection to the installation of any or either of them, it must now be made.)

As they enter the room, the Grand Lodge is called up by the Installing Officer in the usual manner, and remain standing.

The Grand Marshal conducts them to the altar in procession, two and two, in order of rank, the Grand Master elect and the Deputy Grand Master being first. He then says:

MOST WORSHIPFUL: The Grand Officers elect are before you, and await your pleasure. I have the honor to present to you for installation Brother A. B., who has been duly elected Grand Master of Masons of the State of for the ensuing year.

Ins. Off. (to the Grand Master elect). **MY BROTHER:** The exalted station to which the free choice of your Brethren has called you, involves great responsibilities, and requires to be inaugurated by solemn sanctions. It elevates you to a position from which the power and prerogative may depart with the expiration of your term of service, but the honor and dignity, except by your own act, never. Have you been instructed in the secret rites and ceremonies appertaining to the high office of Grand Master of Masons preparatory to your installation, and by which you may acquire and forever retain the evidence of your rank among Masons?

G. M. elect. I have not.

Ins. Off. My Brother, it will be necessary for you to retire, and receive those instructions from our M. W. Past Grand Masters here present, who will escort you. And as we are now upon the threshold of a great and important undertaking, Masonic teachings require that we should bow in solemn prayer with our R. W. Grand Chaplain.

Grand Chaplain. Brethren, let us pray.

The Grand Chaplain may then make an appropriate extemporaneous prayer, or use the following:

ETERNAL Source of Life and Light! We thine unworthy creatures reverently bow before thee in adoration and praise. As when we first saw the light at our mystic altar, we first implored thy guidance, protection, and aid, so now we seek thee for thy divine blessing and direction. In thy might we are strong, and without thee, in our best and highest estate, we are but frail and feeble beings. We humbly implore thy divine favor upon this occasion, and upon the institution in whose services we are now engaged. Make it yet more helpful and beneficial to our race, and inspire all who are connected with it with an ardent love to thee, to each other, and to every member of the human family. Bless now thy servant before thee, who is about to assume a new and important relation to his brethren. Give him wisdom; give him strength; give him love. Enable him so to

bear rule that he may keep in view the best interests of the great brotherhood now about to be committed to his charge. Teach him to feel that he is about to assume great and trying responsibilities, and enable him so to discharge them as to win all hearts. Add thy blessing upon the brethren who are to be associated with him in office. May they feel a just sense of their accountability to thee and to the Fraternity; and may they ever be faithful and zealous, and assist to uphold the hands of their chief in all good deeds. In thee, O GOD! as in the days of our apprenticeship, do we put our trust. Be thou our faithful Friend, Conductor, and Guide, in the unseen vicissitudes of life before us, and bring us all, at last, to see the Great Light, inaccessible and full of glory, in thy presence, where we shall behold thee with unclouded vision for evermore.—AMEN.

Response.—So mote it be!

Ins. Off. The Most Worshipful Brethren, Past Grand Masters present, will now retire with the Grand Master, and give him suitable instructions in the manner known to them only, preliminary to the further ceremonies of installation.

He then calls down, and the Grand Officers elect, other than the Grand Master, are provided with seats near the altar. The Past Grand Masters retire to some suitable apartment, and engage in ceremonies, not proper to be written, with the Grand Master elect.

When this is done, they return, having previously given notice of their approach by the Grand Marshal. Upon their entrance, the Grand Lodge is again called up, and after they have arrived near the East, one of their number says:

Past Grand Master. MOST WORSHIPFUL: Our distinguished Brother having been duly instructed by us, is now prepared to assume his installation vows.

Ins. Off. It is well; and with pleasure do we now proceed in our further services. R. W. Grand Marshal, you will conduct our Brother to the altar, to take upon himself the obligation appertaining to the duties of his office.

The Grand Marshal conducts him to the altar, where he kneels, the acting Grand Deacons holding their rods crossed over his head. The Installing Officer then administers the oath of office, the Grand Master elect repeating after him, as follows:

I, A. B., in the presence of Almighty God, and before the Grand Lodge of the State of, do promise and swear, that, to the best of my ability, I will faithfully, honestly, and impartially perform the duties of Grand Master of Masons in this jurisdiction during my term of office; and that I will conform to and maintain the Constitutions, laws, rules, and regulations of the Grand Lodge of the State of, and the usages and customs of Free and Accepted Masons, and at all times enforce a strict obedience thereto. So help me God.

He then rises, and the Grand Marshal conducts him near the chair of the Installing Officer.

Ins. Off. MOST WORSHIPFUL BROTHER (for from henceforth you are entitled thus to be hailed): In inducting you to your chair of office, as a symbol of the commencement of your government over the Craft, I am performing a most solemn duty. By immemorial usage and the irrevocable landmarks of Masonry, you are invested, as Grand Master of Masons, with powers and prerogatives which are well nigh absolute. The interests of the Craft, for weal or wo, are placed in your hands during your term of office. The good resolutions which I doubt not that you have formed in your own mind that these powers shall not be abused or perverted by you, I would gladly strengthen by a word of admonition, which it will not become me henceforth to utter. The very consciousness of the possession of a great power will ever make a generous mind cautious and gentle in its exercise. To rule has been the lot of many, and requires neither strength of intellect or soundness of judgment; to rule WELL has been the fortune of but few, and may well be the object of an honorable ambition. It is not by the strong arm or the iron will that obedience and order, the chief requisites of good government, are secured, but by holding the key to the hearts of men.

The office of Grand Master is of great antiquity and respect, and is one of the highest dignities to which

we may aspire. Its incumbent, to rule well, should possess and practice several important requisites.

As a *man*, he should be of approved integrity and irreproachable morals; freed from the dominion of hasty temper and ill-governed passions; of good repute in the world; and practicing, as an example to the Craft, the cardinal virtues of Fortitude, Prudence, Temperance, and Justice.

As a *citizen*, he should be loyal to his government, obedient to its laws, prompt in the duties he owes to society, and a pattern of fidelity in all social and domestic relations.

As a *Mason*, he should cling to the old landmarks, and be sternly opposed to their infringement; be a proficient in the laws, language, and literature of the Fraternity; be desirous to learn, and apt to teach; though not for the time a workman, yet be master of the work, and qualified to earn his wages; be prompt to aid and relieve, and slow to demand it; be ever mindful that, though elevated for a time above his fellows, that he is elevated *by* them, and that he is yet a Craftsman, more sacredly bound by a Craftsman's obligation; and that he should cultivate every where and at all times the golden tenets of Brotherly Love, Relief, and Truth.

As an *officer*, he should remember, first of all, that he is an individual Mason, sharing in that respect a common lot with his Brethren, and therefore interested in the welfare of each and all; be devoid of

undue ostentation and haughty overbearing, be accessible to all, cultivating the closest friendship and the most unlimited confidence with his associate officers; be eager to take counsel with his Brethren, and ready to give it; be patient in investigation and hearing; be deliberate in judgment; be prompt in execution; be forbearing long and much with evil-doers; be ready to reward good; be devoid of favoritism, and wholly impartial; be watchful over the treasury; having an eagle eye upon every portion of his jurisdiction; and breasting over the restless spirit of innovation.

Such are some of the most important qualifications which a Grand Master should possess, and the leading errors which he should avoid. It may be that most, if not all, of your predecessors have failed to reach this standard: but it is attainable; and be it your purpose to reach it, and be a bright and shining example to those who shall come after you!

It now but remains for me to clothe you with the external insignia of your rank and authority.

I now with great pleasure invest you with this jewel of your office, whose symbolic meaning will now have a new and striking significance to you. (*Presents the jewel.*)

I also present you with this gavel, as the potent emblem of Masonic power, which, in your hands, should never be sounded in vain. (*Presents gavel.*)

I now surrender to you this seat of authority.
(*Places him in the chair.*)

And render you this, the first act of homage due to you as Grand Master.

The Grand Master having been covered on taking the chair, the Installing Officer uncovers, and bows very low.

Ins. Off. I now hail, salute, and proclaim you Grand Master of Masons of the State of! Brethren, behold your Grand Master!

Senior Grand Warden. Brethren, behold our Grand Master!

Junior Grand Warden. Brethren, behold our Grand Master!

The Brethren, with their arms crossed, * * * * *; and then all, under the direction of the Installing Officer, salute with the public grand honors.

The retiring Grand Master may then address his newly-installed successor and brethren, and the Grand Master may, if he chooses, also address the Grand Lodge. If he does not wish to do so, he may call down, and the brethren continue seated during the remainder of the installation, except as called up during the obligations.

It will be proper for the Grand Master here to announce the names of the appointed officers, that they may be installed with the rest.

In case of the réelection of a Grand Master, the preceding ceremony will be omitted, except that he be conducted near the chair, the Charge given him, he is invested with the jewel and gavel, inducted and saluted as above directed. So in the

case of any other officer being reelected, he will be invested, and given the Charge only.

The Grand Master then proceeds with the installation of the remaining officers, or he may place the Installing Officer again in the chair, delivering to him, without ceremony, the gavel and jewel. In designating the officers hereafter, we will suppose the last to have been done.

Ins. Off. R. W. Grand Marshal, you will now present the Deputy Grand Master elect for installation.

Grand Marshal. MOST WORSHIPFUL: I have the pleasure to present to you, for installation, Brother C. D., who has been duly elected to the office of Deputy Grand Master.

The foregoing address of the Installing Officer, and presentation by the Grand Marshal, may be used for all the remaining officers, simply changing the name and title of the officer. It may also be used for the Grand Master, when reelected. The order of the Installing Officer, next following, will be omitted when the officer to be installed has been reelected.

Ins. Off. R. W. Grand Marshal, you will conduct our Brother to the altar, to take upon himself the obligation appertaining to the duties of his office.

The Grand Marshal conducts him to the altar, when he kneels, and is attended by the Grand Deacons, as in the case of the Grand Master, and takes the same obligation, with the change of name and designation of office.

Ins. Off. R. W. BROTHER: You have not been an inattentive observer of the ceremony of installing the

M. W. Grand Master; for you are aware that, in case of his incapacity to act in contingencies mentioned in our constitutions, you succeed to his duties and prerogatives, as you do also when acting as his substitute in any matters specially delegated to you. Your office, therefore, is one of great dignity and importance; and it was in view of these considerations that your Brethren selected you to fill it. Treasure up, therefore, the suggestions made to the M. W. Grand Master; for you know not how soon they may have a personal application to you; and remember, also, that usage, as well as our particular regulations, have placed you in most intimate and confidential relations to him, as supporter and counselor.

I now, with pleasure, proceed to invest you with your jewel of office (*gives it*), and proclaim you Deputy Grand Master of Masons of the State of You will now be seated in your place, which is at the right hand of the M. W. Grand Master.

Before he is seated, the Installing Officer calls up the Grand Lodge, and the Deputy Grand Master is saluted with the grand honors.

The others of the first six elective Grand Officers are presented and obligated in like manner as the Deputy Grand Master, but without being saluted with the grand honors.

The Charges to the remaining officers installed (which may be varied at the pleasure of the Installing Officer, when special occasion requires,) are as follows:

TO THE SENIOR GRAND WARDEN.

RIGHT WORSHIPFUL BROTHER: The position which you occupy in the Grand Lodge and among the Fraternity is one of no little importance. In the Grand Lodge, to control practically the admission of all visitors, to announce specially those who are of rank or eminence, and to aid in the preservation of order, and at all times to render counsel and advice to the Grand Master, are high and responsible duties, requiring circumspection, vigilance, and reflection; but when to these is superadded the more onerous labor, in conjunction with the Junior Grand Warden, of diligently preserving the ancient landmarks throughout the jurisdiction, it then becomes a trust of deep moment to the welfare of the Craft. Your fitness for the discharge of such a trust undoubtedly led to your selection for the office by your Brethren, and it will be your duty and pleasure so to act as to justify their confidence.

In investing you with the jewel of your office, and directing you to the place of your immediate official action, in the West, I am performing a grateful duty.

TO THE JUNIOR GRAND WARDEN.

RIGHT WORSHIPFUL BROTHER: As the duties of your office and the qualifications for it are almost identical with those of the Senior Grand Warden, except as it respects the introduction of visitors, I will only add to the Charge given to that officer, that

you be equally vigilant and circumspect, not only at your station in the Grand Lodge, but in the broader field of action without, dividing with him his labors, and taking due care that the great object of your united solicitude shall remain inviolate.

Accept the jewel of your office, and repair to the South, being ever watchful, whether in labor or at refreshment, that the *high twelve* of observation do not find you with your work, and that of the Craft you superintend, unperformed.

TO THE GRAND TREASURER.

RIGHT WORSHIPFUL BROTHER: In intrusting you with the books and funds of the Grand Lodge, as appertaining to your office, I am but their organ in placing them in your possession, as one well qualified to keep and manage them, as your past integrity, accuracy, and prompt business habits testify, an appreciation of which has been evinced by their choice of you as Grand Treasurer.

The keys forming the jewel of your office have a twofold significance: They are instruments to bind as well as to loose; to make fast, as well as to open. They will never, I am confident, be used by you in any other manner than the constitutions, laws, rules, and regulations of the Grand Lodge shall direct.

TO THE GRAND SECRETARY.

RIGHT WORSHIPFUL BROTHER: Usage, as well as positive enactments from time to time, have rendered

the duties of the office of Grand Secretary more onerous and varied than that of any other officer. Brought by his official position more immediately into communication with the whole body of the Fraternity, it is requisite that he should possess ability, skill, and industry, to meet the various demands upon him. Placed in a position where he holds almost constant correspondence with our Masonic brethren of every state and country, upon him devolves, in a large degree, the good name and credit of the Masonic family of this State. The Fraternity should enable him to maintain it; he should strive that it be maintained. Courtesy and patience are to be elements in his manners and character. Vigilance and fidelity must also be necessary qualities.

Our constitutions, my Brother, point out to you fully the duties of your office, and I will not recapitulate them. Your capability for their prompt and faithful execution has induced your Brethren to confide this trust to you, and I feel assured that it is well placed.

In investing you with your official jewel, the pens, I am persuaded that they will make an endearing record, not only to your praise, but to the welfare of a Craft so largely dependent upon your experience and integrity.

TO THE GRAND CHAPLAIN.

REVEREND AND RIGHT WORSHIPFUL BROTHER: That Holy Book, which is the chart and text-book of your

sacred calling, is also the great light of Masonry, and forever sheds its benignant rays upon every lawful assemblage of Free and Accepted Masons. Teach us from its life-giving precepts; intercede for us with that Divine Majesty which it so fully reveals and unfolds to us; and warm us by its lessons of infinite wisdom and truth, and you will have faithfully performed your sacred functions and fulfilled your important trust.

It is fitting that an emblem of the sacred volume should be the jewel of your office, with which I now invest you.

TO THE GRAND LECTURER

RIGHT WORSHIPFUL BROTHER: The care and preservation of our ancient ritual, and the perpetuation of the time-honored landmarks embraced in it, and which may not be written, devolves upon you. And as that ritual has enshrined within it, in symbol and allegory, certain great and essential moral truths, you should be as perfect in the symbolism as in the mere formula of language which teach us how our rites are to be administered. As Grand Lecturer, also, you should be Master of the ceremonial observances of the Fraternity, and give instructions in the manner of rendering them most striking and effective. You are the preceptor of the Fraternity, and your deportment should be consistent with the nature of your office-work. For upon your teachings

depend not only the uniformity and perpetuity, but the character and impressiveness of our rites, and they should be imparted, both by oral communication and example. On no point are the Craft so punctilious and exacting as upon the beauty and accuracy of the work and lectures: hence many eyes will be upon you. A courteous manner, an unwearied patience, and a diligent application are requisites for your place, and no rash or innovating hand will be tolerated in your department of labor.

In installing you into office, and presenting your jewel, I am happy to be enabled to say that your established skill and learning, and your ability to undergo the constitutional tests, have proved you to be a Master Workman.

TO THE GRAND MARSHAL.

RIGHT WORSHIPFUL BROTHER: The duties of your office require energy, activity, and quickness of perception. The good order of the Fraternity, in its general assemblies and processions, depends upon your care, skill, and assiduity. Possessing these qualifications, you have been appointed Grand Marshal, and I now with pleasure install you into office, and invest you with your appropriate jewel. It denotes command, as the organ of the Grand Master, to whom you will be near at hand to execute his orders.

TO THE GRAND STANDARD-BEARER.

RIGHT WORSHIPFUL BROTHER: Your duty is to carry and uphold the banner of the Grand Lodge on occasions of ceremony and public procession. The emblems upon it are as ancient as the march of the children of Israel from bondage, and the Ark is the symbol of hope and safety. Bear them well aloft, for the world, as well as the Craft, ever honors them. Receive the jewel of your office, and let it remind you that you are never to part with that standard, when under your care, while you have life to defend it.

TO THE GRAND SWORD-BEARER.

RIGHT WORSHIPFUL BROTHER: The sword which you bear is the time-honored symbol of Justice and Authority. It reminds the beholder of the dignity of the body whose emblem it is. It is also the guardian and protector of the standard of the Grand Lodge. Be ever faithful to your trust. Let this jewel of your office remind you of its nature.

TO THE GRAND STEWARDS.

RIGHT WORSHIPFUL BROTHERS: In olden times, your province was to superintend and provide for the festivals of the Craft, and that duty still remains to you, although there is rarely occasion for its exercise. But we are taught that "it is better to go to the house of mourning, than to the house of feasting," and hence on you has been appropriately disposed the dispensa-

tion of our beneficent charities. That it is a grateful duty, all hearts testify, and we know that yours most fully responds to it. Receive the jewels of your office, together with the white rods.

TO THE GRAND DEACONS.

RIGHT WORSHIPFUL BROTHERS: As messengers of the Grand Officers, and as useful assistants in our ceremonies, your respective official positions are of very great value and importance to the comfort and good order of the Grand Lodge. Vigilance and zeal are necessary requisites of your offices, and we know that you possess them.

As Senior and Junior Deacons of this Grand Lodge, you are now invested with the jewels of office, together with these rods, as tokens of your authority.

TO THE GRAND PURSUIVANT.

WORSHIPFUL BROTHER: You are to act as the messenger of the Grand Lodge, and the herald to announce the approach of visitors and strangers. In so doing, possess yourself of the necessary information to announce their rank and position properly, and exercise a sound discretion, so as not to interfere with its labors. Be cautious and vigilant, that no improper person may gain admittance. You, also, have in your keeping the clothing and jewels of the Grand Officers, which you should be careful to keep in a good condition, and neatly and orderly arranged

for use at all times. Receive your emblem of office, and repair to your station inside the door.

TO THE GRAND TILER.

WORSHIPFUL BROTHER: The importance of the duties of your place can not be overrated. Care and watchfulness are indispensably requisite, and in all cases, unless thoroughly satisfied with the character and identity of those desiring admittance, let your doubts prevail. Ours is a sanctuary, intrusted to you faithfully and vigilantly to guard, and you have always at hand the means of being fully satisfied. Irreparable injury might result from a negligent or careless discharge of your duty. Your station is ever outside the door, and to which you will now repair with this jewel, and also with this implement of your office. (*Giving a sword.*)

The several officers being now duly installed, the Installing Officer will retire, after surrendering the jewel and gavel to the Grand Master. It may be proper and expedient before doing so, to have an appropriate ode or piece of music.

Grand Master. RT. WORSHIPFUL GRAND MARSHAL: I now declare the several officers of the Most Worshipful Grand Lodge of the State of duly installed into office for the ensuing year, in AMPLE form. You will cause proclamation to be made in the South, West, and East.

The Junior Grand Deacon proclaims in the South, the Senior Grand Deacon in the West, and the Grand Mar

shal in the East, each as follows, the Grand Lodge being called up:

By order of the Most Worshipful Grand Master, and by authority of the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of, I proclaim that its Grand Officers are now duly installed in ample form.

Response.—So mote it be!

The Grand Lodge is called down.



LAYING FOUNDATION-STONES

OF

PUBLIC STRUCTURES.

THIS CEREMONY is conducted by the Grand Master and his officers, assisted by the members of the Grand Lodge, and such officers and members of private Lodges as can conveniently attend.

The Chief Magistrate and other civil officers of the place where the building is to be erected, also generally attend on the occasion.

At the time appointed, the Grand Lodge is convened in some suitable place.

A band of music is provided, and the brethren appear, dressed in dark clothes, and white gloves and aprons.

The Lodge is opened by the Grand Master, and the rules for regulating the procession to and from the place where the ceremony is to be performed, are read by the Grand Secretary.

The necessary cautions are then given from the Chair, and the Grand Lodge is called from labor; after which, the procession sets out in the following order:

Tiler, with drawn sword;
Stewards, with rods;
Master Masons;
Two Deacons, with rods;
Secretary and Treasurer;
Past Wardens;
Two Wardens;

Past Masters;
Mark Masters;
Royal Arch Masons;
Knights Templar*;
Music;
Grand Tiler, with drawn sword;
Grand Stewards, with white rods;
Principal Architect, with Square, Level, and Plumb;
Grand Secretary and Grand Treasurer;
Bible, Square, and Compasses, carried by a Master of a
Lodge, supported by two Stewards;
Grand Chaplains;
The Five Orders of Architecture;
Past Grand Wardens;
Past Deputy Grand Masters;
Past Grand Masters;
Chief Magistrate and Civil Officers of the place;
Junior Grand Warden, carrying the silver vessel with oil;
Senior Grand Warden, carrying the silver vessel with wine;
Deputy Grand Master, carrying the golden vessel with corn;
Master of the oldest Lodge, carrying Book of Constitutions;
GRAND MASTER,
Supported by two Deacons, with rods;
Grand Standard-Bearer;
Grand Sword-Bearer, with drawn sword.

A triumphal arch is usually erected at the place where the ceremony is to be performed.

The procession, arriving at the arch, opens to the right and left, and, uncovering, the Grand Master and his officers pass through the lines to the platform, while the rest of the brethren surround the platform, forming a hollow square.

* Whenever Knights Templar appear in a procession, they should act as an escort or guard of honor to the Grand Lodge.

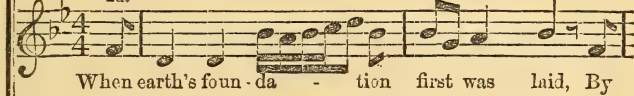
The Grand Master commands silence, and announces the purposes of the occasion, when the following or some other appropriate Ode is sung:

MUSIC—Rule Britannia.

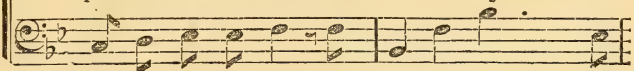
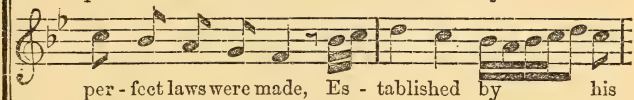
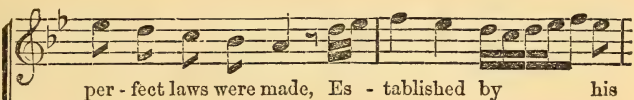
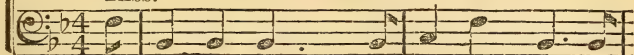
1st.



2d.



BASS.



strict command. Hail! mys-te-rious, hail, glo-rious Ma-

strict command. Hail! mys-te-rious, hail, glo-rious Ma-

- son-ry ! That makes us ev - - er great and free.

- son-ry ! That makes us ev - - er great and free.

The musical score consists of three systems of staves. The first system has two staves (treble and bass clef) with lyrics 'strict command. Hail! mys-te-rious, hail, glo-rious Ma-'. The second system also has two staves with the same lyrics. The third system has two staves with lyrics '- son-ry ! That makes us ev - - er great and free.' The music is in 2/4 time and features various musical notations including notes, rests, and repeat signs.

In vain mankind for shelter sought,
 In vain from place to place did roam,
 Until from heaven, from heaven he was taught
 To plan, to build, to fix his home.
 Hail! mysterious, etc.

Illustrious hence we date our Art,
 Which now in beauteous piles appear,
 And shall to endless, to endless time impart,
 How worthy and how great we are.
 Hail! mysterious, etc.

Nor we less famed for every tie,
 By which the human thought is bound;
 Love truth and friendship, and friendship socially,
 Unite our hearts and hands around.
 Hail! mysterious, etc.

Our actions still by Virtue blest,
And to our precepts ever true,
The world, admiring, admiring, shall request
To learn, and our bright paths pursue.
Hail! mysterious, etc.

The necessary preparations are now made for laying the stone, on which is engraved the year of Masonry, the name of the Grand Master, and such other particulars as may be deemed necessary.

The stone is raised up by the means of an engine, erected for that purpose.

The Grand Chaplain delivers the following or some other appropriate

P R A Y E R :

ALMIGHTY GOD, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that, where two or three are gathered together in thy name, thou wilt grant their requests; fulfill now, O LORD, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting.—AMEN.

Response.—So mote it be.

The Grand Treasurer, by the Grand Master's command, places under the stone various sorts of coin and medals, Masonic documents, and such other matters as may be of interest.

Solemn music is introduced, and the stone let down into its place.

The principal Architect then presents the working tools to the Grand Master, who hands the Square to the Deputy Grand Master, the Level to the Senior Grand Warden, and the Plumb to the Junior Grand Warden; when the Grand Master addresses the Grand Officers as follows:

Grand Master. R. W. DEPUTY GRAND MASTER:
What is the proper jewel of your office?

Deputy Grand Master. The Square.

G. M. What are its moral and Masonic uses?

D. G. M. To square our actions by the Square of Virtue, and prove our work.

G. M. Apply the implement of your office to that portion of the foundation-stone that needs to be proved, and make report.

The Deputy applies the Square to the stone, and says:

D. G. M. MOST WORSHIPFUL: I find the stone to be square. The Craftsmen have performed their duty.

G. M. R. W. SENIOR GRAND WARDEN: What is the jewel of your office?

Senior Grand Warden. The Level.

G. M. What is its Masonic use?

S. G. W. Morally, it reminds us of equality, and its use is to lay horizontals.

G. M. Apply the implement of your office to the foundation-stone, and make report.

This is done.

S. G. W. MOST WORSHIPFUL: I find the stone to be level. The Craftsmen have performed their duty.

G. M. R. W. JUNIOR GRAND WARDEN: What is the proper jewel of your office?

Junior Grand Warden. The Plumb.

G. M. What is its Masonic use?

J. G. W. Morally, it teaches rectitude of conduct, and we use it to try perpendiculars.

G. M. Apply the implement of your office to the several edges of the foundation-stone, and make report.

This is complied with.

J. G. W. MOST WORSHIPFUL: I find the stone is plumb. The Craftsmen have performed their duty.

G. M. This corner-stone has been tested by the proper implements of Masonry. I find that the Craftsmen have skillfully and faithfully performed their duty, and I do declare the stone to

be well formed, true, and trusty, and correctly laid, according to the rules of our ancient Craft.

Let the elements of Consecration now be presented.



The Deputy Grand Master comes forward with the vessel of corn, and, scattering it on the stone, says:

I scatter this corn as an emblem of plenty. May the blessings of bounteous Heaven be showered upon us and upon all like patriotic and benevolent undertakings, and inspire the hearts of the people with virtue, wisdom, and gratitude.

Response.—So mote it be.



The Senior Grand Warden then comes forward with the vessel of wine, and pours it upon the stone; saying,

I pour this wine as an emblem of joy and gladness. May the Great Ruler of the Universe

bless and prosper our national, state, and city governments, preserve the union of the States, and may it be a bond of Friendship and Brotherly Love that shall endure through all time.

Response.—So mote it be.



The Junior Grand Warden then comes forward with a vessel of oil, which he pours upon the stone, saying,

I pour this oil as an emblem of peace. May its blessings abide with us continually, and may the Grand Master of heaven and earth shelter and protect the widow and orphan, shield and defend them from trials and vicissitudes of the world, and so bestow his mercy upon the bereaved, the afflicted, and the sorrowing, that they may know sorrowing and trouble no more.

Response.—So mote it be.

The Grand Master, standing in front of all, and extending his hands, makes the following

INVOCATION.

MAY the all-bounteous Author of Nature bless the inhabitants of this place with an abundance

of the necessaries, conveniences, and comforts of life; assist in the erection and completion of this building; protect the workmen against every accident; long preserve the structure from decay; and grant to us all a supply of the CORN of *nourishment*, the WINE of *refreshment*, and the OIL of *joy*.—AMEN.

Response.—So mote it be.

The Grand Master strikes the stone three times with the gavel, and the public grand honors are given.

The Grand Master then delivers over to the Architect the implements of architecture; saying,

WORTHY SIR (OR BROTHER): Having thus, as Grand Master of Masons, laid the foundation-stone of this structure, I now deliver these implements of your profession into your hands, intrusting you with the superintendence and direction of the work, having full confidence in your skill and capacity to conduct the same.

The Grand Master ascends the platform, when an appropriate ANTHEM may be sung.

The Grand Master then addresses the assembly as follows:

MEN AND BRETHREN HERE ASSEMBLED: Be it known unto you, that we be lawful Masons, true and faithful to the laws of our country, and

engaged, by solemn obligations, to erect magnificent buildings, to be serviceable to the brethren, and to fear God, the Great Architect of the Universe. We have among us, concealed from the eyes of all men, secrets which cannot be divulged, and which have never been found out; but these secrets are lawful and honorable, and not repugnant to the laws of God or man. They were intrusted, in peace and honor, to the Masons of ancient times, and having been faithfully transmitted to us, it is our duty to convey them unimpaired to the latest posterity. Unless our Craft were good, and our calling honorable, we should not have lasted for so many centuries, nor should we have been honored with the patronage of so many illustrious men in all ages, who have ever shown themselves ready to promote our interests and defend us from all adversaries. We are assembled here to-day in the face of you all, to build a house, which we pray God may deserve to prosper, by becoming a place of concourse for good men, and promoting harmony and brotherly love throughout the world, till time shall be no more.—AMEN.

Response.—So mote it be!

A voluntary collection is then made by the Grand Stewards among the Brethren for the needy workmen, and the sum collected is placed upon the stone by the Grand Treasurer.

The Grand Chaplain then pronounces the following, or some other suitable

B E N E D I C T I O N .

GLORY be to GOD on high, and on earth peace, and good-will toward men! O LORD, we most heartily beseech thee with thy favor to behold and bless this assemblage; pour down thy mercy, like the dew that falls upon the mountains, upon thy servants engaged in the solemn ceremonies of this day. Bless, we pray thee, all the workmen who shall be engaged in the erection of this edifice; keep them from all forms of accidents and harm; grant them in health and prosperity to live; and finally, we hope, after this life, through thy mercy, wisdom, and forgiveness, to attain everlasting joy and felicity, in thy bright mansion—in thy holy temple—not made with hands, eternal in the heavens.—AMEN.

Response.—So mote it be.

After which, the procession returns in the same order to the place whence it set out, and the Grand Lodge is closed with the usual formalities.

DEDICATION OF MASONIC HALLS.

At the time appointed for the celebration of the ceremony of dedication, the Grand Master and his officers, accompanied by the members of the Grand Lodge, meet in a convenient room, near to the place where the ceremony is to be performed, and the Grand Lodge is opened in ample form.

The procession is then formed, under direction of the Grand Marshal, when the Grand Lodge moves to the hall to be dedicated, in the following order:

MUSIC;

Tiler, with drawn sword;

Stewards, with white rods;

Grand Secretaries;

Grand Treasurers;

A Past Master, bearing the Holy Writings, Square and Compasses, supported by two Stewards, with rods;

Two Burning Tapers, borne by two Past Masters;

Chaplain and Orator;

Past Grand Wardens;

Past Deputy Grand Masters;

Past Grand Masters

The Globes;

Junior Grand Warden, carrying a silver vessel with corn;

Senior Grand Warden, carrying a silver vessel with wine;

Deputy Grand Master, carrying a golden vessel with oil;

THE LODGE,

Covered with white linen, carried by four Brethren;

Master of the oldest Lodge, carrying Book of Constitutions;

GRAND MASTER,
Supported by two Deacons, with rods;
Grand Standard-Bearer;
Grand Sword-Bearer, with drawn sword;
Two Stewards, with white rods.

When the Grand Officers arrive at the center of the Lodge-room, the Grand honors are given.

The Grand Officers then repair to their respective stations.

The LODGE is placed in front of the altar, toward the East, and the gold and silver vessels and lights are placed around it.

These arrangements being completed, the following or some other appropriate ODE is sung:

Mas - ter Su - preme! ac - cept our praise;

Still bless this con - se - crat - ed band;

Pa - rent of light! il - lume our ways,

Pa - rent of light! il - lume our ways,

And guide us by thy sov - ereign hand.

And guide us by thy sov - ereign hand.

May Faith, Hope, Charity, divine,
 Here hold their undivided reign;
 Friendship and Harmony combine
 To soothe our cares—to banish pain.

May pity dwell within each breast,
 Relief attend the suffering poor;
 Thousands by this, our Lodge, be blest,
 Till worth, distress'd, shall want no more.

The Master of the Lodge to which the hall to be dedicated belongs, then rises, and addresses the Grand Master as follows:

MOST WORSHIPFUL: The Brethren of
 Lodge, being animated with a desire to promote
 the honor and interest of the Craft, have erected

a Masonic Hall, for their convenience and accomodation. They are desirous that the same should be examined by the Most Worshipful Grand Lodge; and if it should meet their approbation, that it be solemnly dedicated to Masonic purposes, agreeably to ancient form and usage.

The Architect or Brother who has had the management of the structure then addresses the Grand Master as follows:

MOST WORSHIPFUL: Having been intrusted with the superintendence and management of the workmen employed in the construction of this edifice; and having, according to the best of my ability, accomplished the task assigned me, I now return my thanks for the honor of this appointment, and beg leave to surrender up the implements which were committed to my care, when the foundation of this fabric was laid, (*presenting to the Grand Master the Square, Level, and Plumb*), humbly hoping that the exertions which have been made on this occasion will be crowned with your approbation, and that of the Most Worshipful Grand Lodge.

To which the Grand Master replies:

BROTHER ARCHITECT: The skill and fidelity displayed in the execution of the trust reposed

in you at the commencement of this undertaking, have secured the entire approbation of the Grand Lodge; and they sincerely pray that this edifice may continue a lasting monument of the taste, spirit, and liberality of its founders.

The Deputy Grand Master then rises, and says:

MOST WORSHIPFUL: The hall in which we are now assembled, and the plan upon which it has been constructed, having met with your approbation, it is the desire of the Fraternity that it should be now dedicated, according to ancient form and usage.

The Lodge is then uncovered, and a procession is made around it in the following form, during which solemn music is played.

Grand Tiler, with drawn sword;

Grand Sword-Bearer, with drawn sword.

Grand Standard-Bearer;

A Past Master, with light;

A Past Master, with Bible, Square, and Compasses,
on a velvet cushion;

Two Past Masters, each with a light;

Grand Secretary and Treasurer, with emblems;

Grand Junior Warden, with vessel of corn;

Grand Senior Warden, with vessel of wine;

Deputy Grand Master, with vessel of oil;

GRAND MASTER;

13* Two Stewards, with rods.

When the procession arrives at the East, it halts; the music ceases, and the Grand Chaplain makes the following

CONSECRATION PRAYER.

ALMIGHTY and ever-glorious and gracious LORD God, Creator of all things, and Governor of every thing thou hast made, mercifully look upon thy servants, now assembled in thy name and in thy presence, and bless and prosper all our works begun, continued, and ended in thee. Graciously bestow upon us *Wisdom*, in all our doings; *Strength* of mind in all our difficulties, and the *Beauty* of harmony and holiness in all our communications and work. Let *Faith* be the foundation of our *Hope*, and *Charity* the fruit of our obedience to thy revealed will.

May all the proper work of our institution that may be done in this house be such as thy wisdom may approve and thy goodness prosper. And, finally, graciously be pleased, O thou Sovereign Architect of the Universe, to bless the Craft, wheresoever dispersed, and make them true and faithful to thee, to their neighbor, and to themselves. And when the time of our labor is drawing near to an end, and the pillar of our strength is declining to the ground, graciously

enable us to pass through the "valley of the shadow of death," supported by thy rod and thy staff, to those mansions beyond the skies where love, and peace, and joy forever reign before thy throne.—AMEN.

Response.—So mote it be!

All the other Brethren keep their places, and assist in singing the ODE, which continues during the procession, excepting only at the intervals of dedication.

ODE.

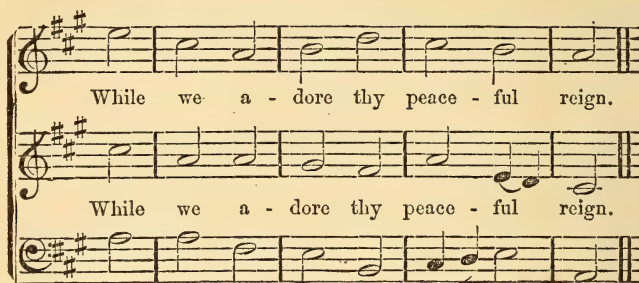
Music—Old Hundred.

Ge - nius of Ma - son - ry, de - scend,

And with thee bring thy spot - less train,



Con - stant our sa - cred rites at - tend,
Con - stant our sa - cred rites at - tend,



While we a - dore thy peace - ful reign.
While we a - dore thy peace - ful reign.



The first procession being made around the Lodge, the Grand Master having reached the East, the Grand Junior Warden presents the vessel of corn to the G. Master; saying,

MOST WORSHIPFUL: In the dedications of Masonic Halls, it has been of immemorial custom to pour corn upon the Lodge, as an emblem of

nourishment. I, therefore, present you this vessel of corn, to be employed by you according to ancient usage.

The Grand Master then, striking thrice with his mallet nours the corn upon the Lodge; saying,

In the name of the great JEHOVAH, to whom be all honor and glory, I do solemnly dedicate this hall to FREEMASONRY.

The grand honors are given.

Bring with thee VIRTUE, brightest maid!

Bring LOVE, bring TRUTH, bring FRIENDSHIP
While social MIRTH shall lend her aid [here;
To soothe the wrinkled brow of CARE.



The second procession is then made around the Lodge, and the Grand Senior Warden presents the vessel of wine to the Grand Master; saying,

MOST WORSHIPFUL: Wine, the emblem of refreshment, having been used by our ancient brethren in the dedication and consecration of their Lodges, I present you this vessel of wine,

to be used on the present occasion according to ancient Masonic form.

The Grand Master then sprinkles the wine upon the Lodge; saying,

In the name of the holy SAINTS JOHN, I do solemnly dedicate this hall to VIRTUE.

The grand honors are twice repeated.

Bring CHARITY! with goodness crowned,
Encircled in thy heavenly robe!
Diffuse thy blessings all around,
To every corner of the GLOBE!



The third procession is then made round the Lodge, and the Deputy Grand Master presents the vessel of oil to the Grand Master; saying,

MOST WORSHIPFUL: I present you, to be used according to ancient custom, this vessel of oil, an emblem of that joy which should animate every bosom on the completion of every important undertaking.

The Grand Master then sprinkles the oil upon the Lodge; saying,

In the name of the whole FRATERNITY, I do solemnly dedicate this hall to UNIVERSAL BENEVOLENCE.

The grand honors are thrice repeated.

To Heaven's high Architect all praise,
All praise, all gratitude be given,
Who deigned the human soul to raise,
By mystic secrets, sprung from Heaven.

The Grand Chaplain, standing before the LODGE, then makes the following

INVOCATION.

AND may the LORD, the giver of every good and perfect gift, bless the Brethren here assembled, in all their lawful undertakings, and grant to each one of them, in needful supply, the corn of nourishment, the wine of refreshment, and the oil of joy.—AMEN.

Response.—So mote it be.

The LODGE is then covered, and the Grand Master retires to his chair.

The following or an appropriate original oration may then be delivered, and the ceremonies conclude with music:

BRETHREN: The ceremonies we have performed are not unmeaning rites, nor the amusing pageants of an idle hour, but have a solemn

and instructive import. Suffer me to point it out to you, and to impress upon your minds the ennobling sentiments they are so well adapted to convey.

This Hall, designed and built by WISDOM, supported by STRENGTH, and adorned in BEAUTY, we are first to consecrate in the name of the great JEHOVAH; which teaches us, in all our works, begun and finished, to acknowledge, adore, and magnify him. It reminds us, also, in his fear to enter the door of the Lodge, to put our trust in him while passing its trials, and to hope in him for the reward of its labors.

Let, then, its altar be devoted to his service, and its lofty arch resound with his praise! May the eye which seeth in secret witness here the sincere and unaffected piety which withdraws from the engagements of the world to silence and privacy, that it may be exercised with less interruption and less ostentation.

Our march round the Lodge reminds us of the travels of human life, in which Masonry is an enlightened, a safe, and a pleasant path. Its tessellated pavement of Mosaic-work intimates to us the chequered diversity and uncertainty

of human affairs. Our step is time; our progression, eternity.

Following our ancient Constitutions, with mystic rites we dedicate this Hall to the honor of FREEMASONRY.

Our best attachments are due to the Craft. In its prosperity, we find our joy; and, in paying it honor, we honor ourselves. But its worth transcends our encomiums, and its glory will outsound our praise.

Brethren: it is our pride that we have our names on the records of Freemasonry. May it be our high ambition that they should shed a luster on the immortal page!

The Hall is also dedicated to VIRTUE.

This worthy appropriation will always be duly regarded while the moral duties which our sublime lectures inculcate, with affecting and impressive pertinency, are cherished in our hearts and illustrated in our lives.

As Freemasonry aims to enliven the spirit of Philanthropy, and promote the cause of Charity, so we dedicate this Hall to UNIVERSAL BENEVOLENCE; in the assurance that every brother will dedicate his affections and his abilities to the

same generous purpose; that while he displays a warm and cordial affection to those who are of the Fraternity, he will extend his benevolent regards and good wishes to the whole family of mankind.

Such, my brethren, is the significant meaning of the solemn rites we have just performed, because such are the peculiar duties of every Lodge. I need not enlarge upon them now, nor show how they diverge, as rays from a center, to enlighten, to improve, and to cheer the whole circle of life. Their import and their application is familiar to you all. In their knowledge and their exercise may you fulfill the high purposes of the Masonic Institution!

How many pleasing considerations, my brethren, attend the present interview! While in almost every other association of men, political animosities, contentions, and wars interrupt the progress of Humanity and the cause of Benevolence, it is our distinguished privilege to dwell together in peace, and engage in plans to perfect individual and social happiness. While in many other nations our Order is viewed by politicians with suspicion, and by the ignorant with

apprehension, in this country, its members are too much respected, and its principles too well known, to make it the object of jealousy or mistrust. Our private assemblies are unmolested; and our public celebrations attract a more general approbation of the Fraternity. Indeed, its importance, its credit, and, we trust, its usefulness, are advancing to a height unknown in any former age. The present occasion gives fresh evidence of the increasing affection of its friends; and this noble apartment, fitted up in a style of such elegance and convenience, does honor to Freemasonry, as well as reflects the highest credit on the respectable Lodge for whose accommodation and at whose expense it is erected.

We offer our best congratulations to the Worshipful Master, Wardens, Officers, and Members of Lodge. We commend their zeal, and hope it will meet with the most ample recompense. May their Hall be the happy resort of Piety, Virtue, and Benevolence! May it be protected from accident, and long remain a monument of their attachment to Freemasonry! May their Lodge continue to flourish; their union to

strengthen; and their happiness to abound!—
And when they, and we all, shall be removed
from the labors of the earthly Lodge, may we
be admitted to the brotherhood of the perfect,
in the building of God, the Hall not made with
hands, eternal in the heavens!

The Grand Lodge is again formed in procession, as at
first, returns to the room where it was opened, and is
closed in ample form.



GRAND VISITATIONS.

THE Grand Master, accompanied by the Grand Officers should, at least once a year, or as often as he may deem expedient, visit the Lodges under his jurisdiction, to make the customary examinations. When this laudable duty becomes impracticable, from the extent of jurisdiction and large number of Lodges, the Grand Master may appoint any one or more of his Grand Officers, who shall visit and inspect such Lodges as the Grand Master shall designate, and make report to him of the result.

The following is the ceremony observed on such occasions:

The Grand Secretary, by command of the Grand Master or Presiding Grand Officer, notifies the Lodge of the intended visit.

The Master opens his Lodge in the third degree, and places his Deacons at the sides of the door, with their staves crossed. The Brethren arrange themselves in a line from the door, on each side, to the Chair. The orders, borne by some of the most respectable private Brethren, wait near the door, to walk before the Grand Master when they enter. This being arranged in this manner, the Master deposes a Past Master to escort the Grand Officers, who enter in the following form:

Grand Marshal;
Grand Stewards;
Grand Pursuivant, with sword;
Two Grand Deacons;
Grand Treasurer and Secretary;
Grand Chaplain;

Senior and Junior Grand Wardens;
Grand and Deputy Grand Masters;
Two Grand Deacons.

The Grand Tiler remains at the door.

They proceed up to the East, when they open to the right and left, and the Grand Master passes through to the Chair; they then close, and take their seats on the right of the Master, who receives the Grand Master according to ancient usage, with the private grand honors of Freemasonry, and resigns to him the Chair and the Gavel, when the officers of the Lodge resign their seats to the corresponding Grand Officers. The Master then delivers to the Grand Master the Warrant of Constitution, the Treasurer's and Secretary's books, and a statement of the funds of the Lodge, for his inspection. Having examined them, he expresses his approbation, or makes such observations as the circumstances and situation of the Lodge may require. The Grand Master then resigns the Chair to the Worshipful Master, and the Grand Officers leave their seats, and repair to the East.

Should the Grand Officers retire before the Lodge is closed, the same ceremony must be observed as at their entrance.





THE services herein arranged for the Burial of the Dead are adapted for all the purposes for which ceremonies of that character may be required. The arrangement is such that any portion of the service—each part being complete—may be used as occasion requires. It is not expected that the whole ceremony will or can be used at any one time. If the weather should be stormy, or the body of the deceased taken, for interment, to a distance, where it would be impossible for the brethren to attend, that portion of the service set apart for the Lodge-room, or at the house of the deceased, may be performed.

MASONIC FUNERAL SERVICES:

PREPARED BY

ROBERT MACOY,

AUTHOR OF THE MASONIC MANUAL, BOOK OF THE LODGE, TRUE MASONIC
GUIDE, PAST DEPUTY GRAND MASTER, GRAND RECORDER, ETC.

THE CEREMONIES which are observed on the occasion of funerals are highly appropriate; they are performed as a melancholy Masonic duty, and as a token of respect and affection to the memory of a departed brother.

GENERAL DIRECTIONS.

I. No FREEMASON can be buried with the formalities of the Fraternity, unless it be at his own request, or that of some of his family, communicated to the Master of the Lodge of which he died a member; foreigners or sojourners excepted; nor unless he has received the Master Mason's degree, and from this restriction there can be no exception.

II. Fellow-Crafts or Entered Apprentices are not entitled to these obsequies; nor can they be allowed to unite, as Masons, in the funeral of a brother.

III. No Lodge, or body of Masons, can unite in the obsequies of a person not a Mason, without permission of the Grand Master, or consent of the Grand Lodge.

IV. The Master of the Lodge, having received notice of the death of a brother, (the deceased having attained

to the degree of Master Mason,) and of his request to be buried with the ceremonies of the Craft, fixes the day and hour for the funeral, (unless previously arranged by the friends or relatives of the deceased,) and issues his command to the Secretary to summon the Lodge. He may invite as many Lodges as he may think proper, and the members of those may accompany their officers in form; but the whole ceremony must be under the direction of the Master of the Lodge of which the deceased was a member.

V. Upon the death of a sojourner, who had expressed a wish to be buried with the Masonic ceremonies, the duties prescribed in Article IV. will devolve upon the Master of the Lodge within whose jurisdiction the death may occur; and if in a place where there be more than one Lodge, then upon the Master of the oldest Lodge, unless otherwise mutually arranged.

VI. Whenever civic societies, or the military, may unite with Masons in the burial of a Mason, the body of the deceased must be in charge of the Lodge having jurisdiction. The Masonic services should in all respects be conducted as if none but Masons were in attendance.

VII. If the deceased was a Grand or Past Grand officer, the officers of the Grand Lodge should be invited; when the Master of the Lodge having jurisdiction, will invite the Grand officer present who has attained the highest rank to conduct the burial service.

VIII. The pall-bearers should be Masons, selected by the Master. If the deceased was a member of a Chapter, Commandery, or Consistory, a portion of the pall-bearers should be taken from these bodies severally.

IX. The proper clothing for a Masonic funeral is a black hat, black or dark clothes, black neck-tie, white gloves, and a plain square white linen or lambskin apron, with a band of black crape around the left arm, above the elbow, and a sprig of evergreen on the left breast. The Master's gavel, the Wardens' columns, the Deacons' and Stewards' rods, the Tiler's sword, the Bible, the Book of Constitutions, and the Marshal's baton, should be trimmed with black crape, neatly tied with white ribbon. The officers of the Lodge should, and Past Masters and Grand Officers may, wear their official jewels.

X. While the body is lying in the coffin, there should be placed upon the latter a plain white lambskin apron.

XI. If a Past or Present Grand Master, Deputy Grand Master, or Grand Warden, should join the procession of a private Lodge, proper attention must be paid to them. They take place after the Master of the Lodge. Two Deacons, with white rods, should be appointed by the Master to attend a Grand Warden; and when the Grand Master or Deputy Grand Master is present, the Book of Constitutions should be borne before him, a Sword-Bearer should follow, and the Deacons, with white rods, on his right and left.

XII. When the head of the procession shall have arrived at the place of interment, or where the services are to be performed, the lines should be opened, and the highest officer in rank, preceded by the Marshal and Tiler pass through, and the others follow in order.

XIII. Upon arriving at the entrance of the cemetery, the brethren should march in open order to the tomb or grave. If the body is to be placed in the former, the Tiler

should take his place in front of the open door, and the lines be spread so as to form a circle. The coffin should be deposited in the circle, and the Stewards and Deacons should cross their rods over it. The bearers should take their places on either side—the mourners at the foot of the coffin, and the Master and other officers at the head. After the coffin has been placed in the tomb, the Stewards should cross their rods over the door, and the Deacons over the Master.—If the body is to be deposited in the earth, the circle should be formed around the grave, the body being placed on rests over it; the Stewards should cross their rods over the foot, and the Deacons the head, and retain their places throughout the services.

XIV. After the clergymen shall have performed the religious services of the Church, the Masonic services should begin.

XV. When a number of Lodges join in a funeral procession, the position of the youngest Lodge is at the head or right of the procession, and the oldest at the end or left, excepting that the Lodge of which deceased was a member walks nearest the corpse.

XVI. The procession must return to the Lodge-room in the same order in which it marched to the grave.

XVII. A Lodge in procession is to be strictly under the discipline of the Lodge-room; therefore, no brother can enter the procession or leave it without express permission from the Master, conveyed through the Marshal.

SERVICE

IN THE

LODGE-ROOM.

The brethren having assembled at the Lodge-room, the Lodge will be opened briefly in the third degree; the purpose of the communication must be stated; and remarks upon the character of the deceased may be made by the Master and brethren, when the service will commence—all the brethren to stand:

Master. What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave?

Sen. War. His days are as grass; as a flower of the field, so he flourisheth.

Jun. War. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

Master. Where is now our departed Brother?

Sen. War. He dwelleth in night; he sojourneth in darkness.

Jun. War. Man walketh in a vain shadow, he heapeth up riches, and cannot tell who shall gather them.

Master. When he dieth, he shall carry nothing away; his glory shall not descend after him.

Sen. War. For he brought nothing into the world, and it is certain he can carry nothing out.

Jun. War. The LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

Master. The LORD is merciful and gracious, slow to anger, and plenteous in mercy.

Sen. War. God is our salvation; our glory, and the rock of our strength; and our refuge is in God.

Jun. War. He hath not dealt with us after our sins, nor rewarded us according to our iniquities.

Master. Can we offer any precious gift acceptable in the sight of the LORD to redeem our brother?

Sen. War. We are poor and needy. We are without gift or ransom.

Jun. War. Be merciful unto us, O LORD, be merciful unto us; for we trust in thee. Our hope and salvation are in thy patience. Where else can we look for mercy?

Master. Let us endeavor to live the life of the righteous, that our last end may be like his.

Sen. War. The LORD is gracious and righteous; yea, our God is merciful.

Jun. War. GOD is our GOD for ever and ever;
He will be our guide, even unto death.

Master. Shall our brother's name and virtues
be lost upon the earth forever?

Response by the Brethren. We will remember
and cherish them in our hearts.

Master. I heard a voice from heaven, saying
unto me, "Write, from henceforth blessed are
the dead who die in the LORD! Even so, saith
the Spirit; for they rest from their labors."

Here the Master will take the SACRED ROLL,* on which
have been inscribed the name, age, date of initiation or
affiliation, date of death, and any matters that may be
interesting to the brethren; and shall read the same
aloud, and shall then say,

ALMIGHTY FATHER! in thy hands we leave,
with humble submission, the soul of our depart-
ed brother.

Response. Amen! So mote it be!

The grand honors† should then be given three times;
the brethren to respond each time—

The will of GOD is accomplished.—AMEN. So
mote it be!

* A sheet of parchment or paper, prepared for the purpose.

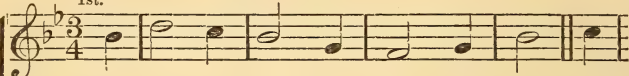
† See note, p. 336

The Master should then deposit the roll in the archives of the Lodge.

The following or some other appropriate HYMN may be sung:

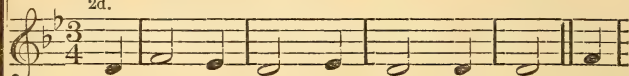
AIR—*Balerna*. C. M.

1st.

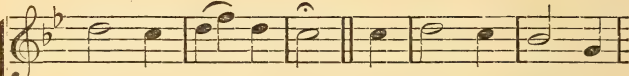
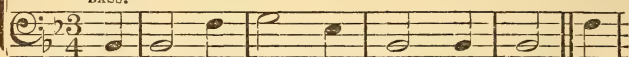


Few are thy days, and full of woe, O



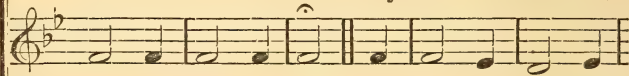
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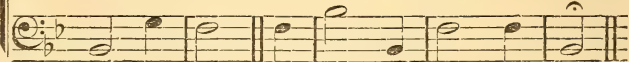
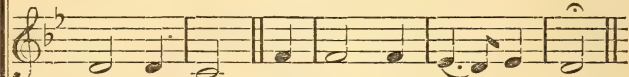
BASS.



man, of wo - man born ! Thy doom is writ - ten,



"Dust thou art, And shalt to dust re - turn."



Behold the emblem of thy state
In flowers that bloom and die;
Or in the shadow's fleeting form,
That mocks the gazer's eye.

Determined are the days that fly
Successive o'er thy head;
The number'd hour is on the wing,
That lays thee with the dead.

Great God, afflict not, in thy wrath,
The short allotted span
That bounds the few and weary days
Of pilgrimage to man.

The Master or Chaplain will repeat the following or some other appropriate PRAYER:

ALMIGHTY AND HEAVENLY FATHER—infinite in wisdom, mercy, and goodness—extend to us the riches of thy everlasting grace. Thou alone art a refuge and help in trouble and affliction. In this bereavement we look to thee for support and consolation. May we believe that death hath no power over a faithful and righteous soul! May we believe that, though the dust returneth to the dust as it was, the spirit goeth unto thyself. As we mourn the departure of a brother beloved from the circle of our Fraternity, may we trust that he hath entered into a higher brotherhood, to engage in nobler duties

and in heavenly work, to find rest from earthly labor, and refreshment from earthly care. May thy peace abide within us, to keep us from all evil! Make us grateful for present benefits, and crown us with immortal life and honor.—And to thy name shall be all the glory forever.—AMEN.

Response. So mote it be.

A procession should then be formed, which will proceed to the church or the house of the deceased, in the following order:

MARSHAL.

Tiler, with drawn sword;

Stewards, with white rods;

Master Masons;

Secretary and Treasurer;

Senior and Junior Wardens;

Past Masters;

The Holy Bible,

On a cushion, covered with black cloth, carried by the oldest member of the Lodge.

THE MASTER,

Supported by two Deacons, with white rods.

When the head of the procession arrives at the entrance of the building, it should halt and open to the right and left, forming two parallel lines, when the Marshal, with the Tiler, will pass through the lines to end, and escort the Master or Grand Officer into the house, the brethren closing in and following, thus reversing the order of procession—the brethren with heads uncovered.

SERVICE

AT THE

CHURCH OR THE HOUSE OF THE DECEASED.

After the religious services have been performed, the Master will take his station at the head of the coffin, the Senior Warden on his right, the Junior Warden on his left; the Deacons and Stewards, with white rods crossed, the former at the head and the latter at the foot of the coffin; the brethren forming a circle around all, when the Masonic service will commence by the Chaplain or Master repeating the following or some other appropriate PRAYER, in which all the brethren will join:

Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever.—AMEN.

Master. Brethren, we are called upon by the imperious mandate of the dread messenger Death, against whose free entrance within the circle of our Fraternity the barred doors and Tiler's weapon offer no impediment, to

mourn the loss of one of our companions. The dead body of our beloved Brother A B lies in its narrow house before us, overtaken by that fate which must sooner or later overtake us all; and which no power or station, no virtue or bravery, no wealth or honor, no tears of friends or agonies of relatives can avert; teaching an impressive lesson, continually repeated, yet soon forgotten, that every one of us must ere long pass through the valley of the shadow of death, and dwell in the house of darkness.

Sen. War. In the midst of life we are in death; of whom may we seek for succor but of thee, O LORD, who for our sins art justly displeased. Thou knowest, LORD, the secrets of our hearts; shut not thy merciful ears to our prayer.

Jun. War. LORD, let me know my end, and the number of my days; that I may be certified how long I have to live.

Master. Man that is born of woman is of few days and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are

with thee; thou hast appointed his bounds that he cannot pass; turn from him that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not up till the heavens shall be no more.

Sen. War. Our life is but a span long, and the days of our pilgrimage are few and full of evil.

Jun. War. So teach us to number our days, that we may apply our hearts unto wisdom.

Master. Man goeth forth to his work and to his labor until the evening of his day. The labor and work of our brother are finished. As it hath pleased Almighty God to take the soul of our departed brother, may he find mercy in the great day when all men shall be judged according to the deeds done in the body. We must walk in the light while we have light; for the darkness of death may come upon us, at a time when we may not be prepared. Take heed,

therefore, watch and pray; for ye know not when the time is; ye know not when the Master cometh, at even; at midnight, or in the morning. We should so regulate our lives by the line of rectitude and truth, that in the evening of our days we may be found worthy to be called from labor to refreshment, and duly prepared for a translation from the terrestrial to the celestial Lodge, to join the Fraternity of the spirits of just men made perfect.

Sen. War. Behold, O LORD, we are in distress! Our hearts are turned within us; there is none to comfort us; our sky is darkened with clouds, and mourning and lamentations are heard among us.

Jun. War. Our life is a vapor that appeareth for a little while, and then vanisheth away. All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away.

Master. It is better to go to the house of mourning than to go to the house of feasting; for that is the end of all men; and the living will lay it to his heart.

Response by all the Brethren. So mote it be.

Then may be sung the following or some other appropriate HYMN:

NAOMI.—C. M.

DR. L. MASON.

1st Tenor.

2d Tenor.

2d Bass.

1st Bass.

Here Death his sa - cred seal hath set, On

bright and by - gone hours; The dead we mourn are

with us yet, And—more than ev - er—ours!

Ours, by the pledge of love and faith;
 By hopes of heaven on high;
 By trust, triumphant over death,
 In immortality!

The dead are like the stars by day,
 Withdrawn from mortal eye;
 Yet holding unperceived their way
 Through the unclouded sky.

By them, through holy hope and love,
We feel, in hours serene,
Connected with the Lodge above.
Immortal and unseen.

The MASTER or CHAPLAIN will repeat the following or some other appropriate PRAYER:

MOST GLORIOUS GOD! author of all good, and giver of all mercy! pour down thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection! May the present instance of mortality remind us of our approaching fate, and draw our attention toward thee, the only refuge in time of need! that when the awful moment shall arrive, that we are about to quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death; and after our departure hence in peace and in thy favor, we may be received into thine everlasting kingdom, to enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life.

Response. So mote it be.

If the remains of the deceased are to be removed to a distance where the brethren cannot follow to perform the ceremonies at the grave, the procession will return to the Lodge-room or disperse, as most convenient.

SERVICE AT THE GRAVE.

When the solemn rites of the dead are to be performed at the grave, the procession should be formed, and proceed to the place of interment in the following order.

MARSHAL.

Tiler, with drawn sword;
Stewards, with white rods;
Musicians,

If they are Masons, otherwise they follow the Tiler;

Master Masons;
Secretary and Treasurer;
Senior and Junior Wardens;
Past Masters;

The Holy Writings,

On a cushion, covered with black cloth, carried by the oldest member of the Lodge;

THE MASTER,

Supported by two Deacons, with white rods;
Officiating Clergy;

The Body,
with the insignia placed thereon;

Pall-bearers; Pall-bearers;



Mourners.

If the deceased was a member of a Royal Arch Chapter and a Commandery of Knights Templar, and members of those bodies should unite in the procession, clothed as such, the former will follow the Past Masters, and the latter will act as an escort or guard of honor to the corpse, outside the Pall-bearers, marching in the form of

a triangle; the officers of the Commandery forming the base of the triangle, with the Eminent Commander in the center.

When the procession has arrived at the place of interment, the members of the Lodge should form a circle around the grave; when the Master, Chaplain, and other Officers of the acting Lodge, take their position at the head of the grave, and the mourners at the foot.

After the Clergyman has performed the religious service of the Church, the Masonic service should begin.



THE Chaplain rehearses the following or some other appropriate PRAYER:

ALMIGHTY and most merciful Father, we adore thee as the God of time and eternity. As it has pleased thee to take from the light of our abode one dear to our hearts, we beseech thee to bless and sanctify unto us this dispensation of thy providence. Inspire our hearts with wisdom from on high, that we may glorify thee in all our ways. May we realize that thine all-seeing eye is upon us, and be influenced by the

spirit of truth and love to perfect obedience—that we may enjoy the divine approbation here below. And when our toils on earth shall have ended, may we be raised to the enjoyment of fadeless light and immortal life in that kingdom where faith and hope shall end—and love and joy prevail through eternal ages. And thine, O righteous Father, shall be the glory forever.—AMEN.

Response.—So mote it be.

The following exhortation is then given by the Master:

BRETHREN: The solemn notes that betoken the dissolution of this earthly tabernacle, have again alarmed our outer door, and another spirit has been summoned to the land where our fathers have gone before us. Again we are called to assemble among the habitations of the dead, to behold the “narrow house appointed for all living.” Here, around us, in that peace which the world cannot give or take away, sleep the unnumbered dead. The gentle breeze fans their verdant covering, they heed it not; the sunshine and the storm pass over them, and they are not disturbed; stones and lettered monuments symbolize the affection of surviving

friends, yet no sound proceeds from them, save that silent but thrilling admonition, "Seek ye the narrow path and the straight gate that lead unto eternal life."

We are again called upon to consider the uncertainty of human life; the immutable certainty of death, and the vanity of all human pursuits. Decrepitude and decay are written upon every living thing. The cradle and the coffin stand in juxtaposition to each other; and it is a melancholy truth, that so soon as we begin to live, that moment also we begin to die. It is passing strange that, notwithstanding the daily mementos of mortality that cross our path; notwithstanding the funeral bell so often tolls in our ears, and the "mournful procession" go about our streets, that we will not more seriously consider our approaching fate. We go on from design to design, add hope to hope, and lay out plans for the employment of many years, until we are suddenly alarmed at the approach of the Messenger of Death, at a moment when we least expect him, and which we probably conclude to be the meridian of our existence.

What, then, are all the externals of human dignity, the power of wealth, the dreams of

ambition, the pride of intellect, or the charms of beauty, when Nature has paid her just debt? Fix your eyes on the last sad scene, and view life stript of its ornaments, and exposed in its natural meanness, and you must be persuaded of the utter emptiness of these delusions. In the grave, all fallacies are detected, all ranks are leveled, all distinctions are done away. Here the scepter of the prince and the staff of the beggar are laid side by side.

While we drop the sympathetic tear over the grave of our deceased brother, let us cast around his foibles, whatever they may have been, the *broad mantle of Masonic charity*, nor withhold from his memory the commendation that his virtues claim at our hands. Perfection on earth has never yet been attained; the wisest, as well as the best of men, have gone astray. Suffer, then, the apologies of human nature to plead for him who can no longer plead for himself.

Our present meeting and proceedings will have been vain and useless, if they fail to excite our serious reflections, and strengthen our resolutions of amendment. Be then persuaded, my brethren, by this example, of the uncertainty of human life—of the unsubstantial nature of

all its pursuits, and no longer postpone the all-important concern of preparing for eternity. Let us each embrace the present moment, and while time and opportunity permit, prepare with care for that great change, which we all know must come, when the pleasures of the world shall cease to delight, and be as a poison to our lips; and while we may enjoy the happy reflection of a well-spent life in the exercise of piety and virtue, will yield the only comfort and consolation. Thus shall our hopes be not frustrated, nor we hurried unprepared into the presence of that all-wise and powerful Judge, to whom the secrets of all hearts are known. Let us resolve to maintain with sincerity the dignified character of our profession. May our *faith* be evinced in a correct moral walk and deportment; may our *hope* be bright as the glorious mysteries that will be revealed hereafter; and our *charity* boundless as the wants of our fellow-creatures. And having faithfully discharged the great duties which we owe to God, to our neighbor, and ourselves; when at last it shall please the Grand Master of the universe to summon us into his eternal presence, may the *trestle-board* of our whole lives

pass such inspection that it may be given unto each of us to "eat of the hidden manna," and to receive the "white stone with a new name," that will insure perpetual and unspeakable happiness at his right hand.

The Master then (presenting the apron) continues:

The lambskin, or white apron, is the emblem of innocence and the badge of a Mason. It is more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter, when worthily worn.

The Master then deposits it in the grave.

This emblem I now deposit in the grave of our deceased brother. By it we are reminded of the universal dominion of Death. The arm of Friendship cannot interpose to prevent his coming; the wealth of the world cannot purchase our release; nor will the innocence of youth, or the charms of beauty propitiate his purpose. The mattock, the coffin, and the melancholy grave, admonish us of our mortality, and that, sooner or later, these frail bodies must moulder in their parent dust.

The Master (holding the evergreen) continues:

This *evergreen*, which once marked the temporary resting-place of the illustrious dead, is an emblem of our faith in the immortality of the soul. By this we are reminded that we have an immortal part within us, that shall survive the grave, and which shall never, *never*, NEVER, die. By it we are admonished that, though, like our brother, whose remains lie before us, we shall soon be clothed in the habiliments of DEATH, and deposited in the silent tomb, yet, through our belief in the mercy of God, we may confidently hope that our souls will bloom in eternal spring. This, too, I deposit in the grave, with the exclamation, "Alas, my brother!"

The brethren then move in procession around the place of interment, and severally drop the sprig of evergreen into the grave; after which, the public grand honors* are given.

* The grand honors practiced among Masons during the burial ceremonies, either in public or private, are given in the following manner: Both arms are crossed on the breast, the left uppermost, and the open palms of the hands striking the shoulders; they are then raised above the head, the palms striking each other, and then made to fall sharply on the thighs, with the head bowed. This is repeated three times. While the honors are being given the third time, the brethren audibly pronounce the following words—when the arms are crossed on the breast:—"We cherish his memory here;" when the hands are extended above the head—"We commend his spirit to God who gave it;" and when the hands are extended toward the ground—"And consign his body to the earth."

The Master then continues the ceremony:

From time immemorial, it has been the custom among the Fraternity of Free and Accepted Masons, at the request of a brother, to accompany his remains to the place of interment, and there to deposit them with the usual formalities.

In conformity to this usage, and at the request of our deceased brother, whose memory we revere, and whose loss we now deplore, we have assembled in the character of Masons, to offer up to his memory, before the world, the last tribute of our affection; thereby demonstrating the sincerity of our past esteem for him, and our steady attachment to the principles of the Order.

The Great Creator having been pleased, out of his infinite mercy, to remove our brother from the cares and troubles of this transitory existence, to a state of endless duration, thus severing another link from the fraternal chain that binds us together; may we, who survive him, be more strongly cemented in the ties of union and friendship; that, during the short space allotted us here, we may wisely and usefully employ our time; and in the reciprocal intercourse of kind and friendly acts, mutually promote the welfare

and happiness of each other. Unto the grave we have consigned the body of our deceased brother; earth to earth (*earth being sprinkled on the coffin*), ashes to ashes, (*more earth*), dust to dust, (*more earth*); there to remain till the trump shall sound on the resurrection morn. We can cheerfully leave him in the hands of a Being, who has done all things well; who is glorious in holiness, fearful in praises, doing wonders.

To those of his immediate relatives and friends, who are most heart-stricken at the loss we have all sustained, we have but little of this world's consolation to offer. We can only sincerely, deeply, and most affectionately sympathize with them in their afflictive bereavement. But we can say, that HE who tempers the wind to the shorn lamb, looks down with infinite compassion upon the widow and fatherless, in the hour of their desolation; and that the Great Architect will fold the arms of his love and protection around those who put their trust in him.

Then let us improve this solemn warning that at last, when the sheeted dead are stirring, when the great white throne is set, we shall receive from the Omniscient Judge, the thrilling invita-

tion, Come, ye blessed, inherit the kingdom prepared for you from the foundation of the world.

The following, or some other suitable ODE, may be sung:

SCOTLAND.

Arranged from Dr. CLARK, by Br. JAS. B. TAYLOR.

Thou art gone to the grave, but we will not de -

The first system of the hymn is written in 3/4 time, with a key signature of one flat (B-flat). It consists of three staves: a treble staff, a vocal staff, and a bass staff. The melody is simple and hymn-like, with a dotted quarter note followed by an eighth note in the first measure of each staff.

- plore thee, Tho' sor-row and dark-ness en-com-pass the

The second system continues the melody from the first system. It also consists of three staves (treble, vocal, and bass) in the same 3/4 time and key signature. The melody continues with a dotted quarter note followed by an eighth note.

tomb; The Good has pass'd on thro' its

The third system concludes the hymn. It consists of three staves (treble, vocal, and bass) in the same 3/4 time and key signature. The melody continues with a dotted quarter note followed by an eighth note, ending with a final chord.

por - tals be - fore thee, And the cas - sia

blooms green - ly to light - en the gloom, And the

cas - sia blooms green - ly to light - en the gloom.

Thou art gone to the grave; we no longer behold thee,
 Nor tread the rough paths of the world by thy hand;
 But the wide arms of Mercy are spread to enfold thee,
 And we'll meet thee again in the heavenly land.

Thou art gone to the grave; and its mansion forsaking.
 Perchance thy weak spirit in doubt lingered long;
 But the sunshine of heaven beamed bright on thy waking,
 And the sound thou didst hear was the seraphim's song.

Thou art gone to the grave; but 'twere wrong to deplore thee,

When God was thy trust and thy guardian and guide;
He gave thee, he took thee, and soon will restore thee
In the blest Lodge above where the faithful abide.

Or this:

PLEYEL'S HYMN.

Sol - emn strikes the fun'- ral chime, Notes of

The first system of musical notation for Pleyel's Hymn, measures 1-4. It consists of three staves: Treble, Alto, and Bass. The key signature is one sharp (F#) and the time signature is 2/2. The lyrics 'Sol - emn strikes the fun'- ral chime, Notes of' are written below the staves.

our de - part - ing time; As we jour - ney here be -

The second system of musical notation, measures 5-8. The lyrics 'our de - part - ing time; As we jour - ney here be -' are written below the staves.

- low, Thro' a pil - grim - age of woe.

The third system of musical notation, measures 9-12. The lyrics '- low, Thro' a pil - grim - age of woe.' are written below the staves.

Mortals, now indulge a tear,
For Mortality is here!
See how wide her trophies wave
O'er the slumbers of the grave!

Here another guest we bring;
Seraphs of celestial wing,
To our fun'ral altar come,
Waft our friend and brother home.

There, enlarged, thy soul shall see
What was veiled in mystery;
Heavenly glories of the place
Show his Maker face to face.

LORD of all! below—above—
Fill our hearts with truth and love;
When dissolves our earthly tie,
Take us to thy Lodge on high.

The service may be concluded with the following or
some other suitable PRAYER:

MOST GLORIOUS GOD, author of all good and
giver of all mercy, pour down thy blessings
upon us and strengthen our solemn engagements
with the ties of sincere affection. May the
present instance of mortality remind us of our
own approaching fate, and, by drawing our at-
tention toward thee, the only refuge in time of
need, may we be induced so to regulate our
conduct here, that when the awful moment

shall arrive, at which we must quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death; and that after our departure hence in peace and thy favor, we may be received into thine everlasting kingdom, and there join in union with our friend, and enjoy that uninterrupted and unceasing felicity which is allotted to the souls of just men made perfect.—AMEN.

Response. So mote it be.

Master. The will of God is accomplished.

Response. So mote it be.

Master. From dust we came, and unto dust we must return.

Response. May we all be recompensed at the resurrection of the just.—AMEN.

Thus the service ends, and the procession will return in form to the place whence it set out, where the necessary business of Masonry should be renewed. The insignia and ornaments of the deceased, if an officer of a Lodge, are to be returned to the Master, with the usual ceremonies, and the Lodge will be closed in form.

REGULATIONS FOR PROCESSIONS.

When the Grand Master, Deputy Grand Master, or either of the Grand Wardens, joins the procession of a private Lodge, proper respect is to be paid to the rank of that officer. His position will be immediately before the Master and Wardens of the Lodge, and two Deacons will be appointed to attend him.

When the Grand or Deputy Grand Master is present, the Book of Constitutions will be borne before him. The honor of carrying this book belongs of right to the Master of the oldest Lodge in the jurisdiction, whenever he is present. The Book of Constitutions must never be borne in a procession unless the Grand or Deputy Grand Master be present.

In entering public buildings, the Bible, Square, and Compasses, and the Book of Constitutions, are to be placed in front of the Grand Master, and the Grand Marshal and Grand Deacons must keep near him.

When a procession faces inward, the Deacons and Stewards will cross their rods, so as to form an arch for the brethren to pass beneath.

Marshals are to walk or ride on the left flank of a procession. The appropriate costume of a Marshal is a cocked hat, sword and scarf, with a baton in his hand. The color of the scarf must be blue in the procession of a Subordinate Lodge, and purple in that of the Grand Lodge.

All processions will return in the same order in which they set out.

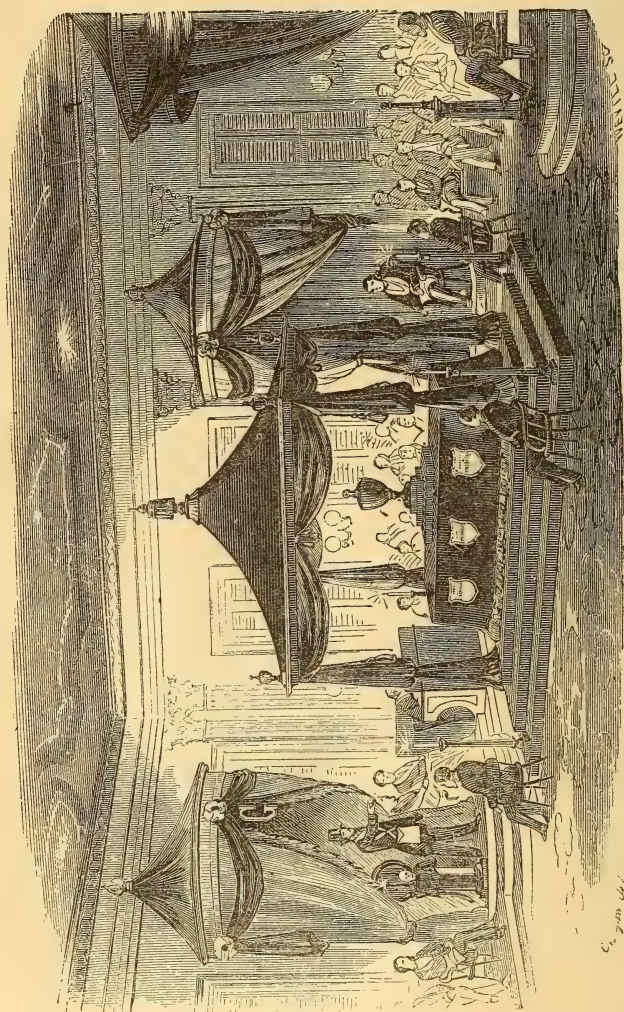
The post of honor in a Masonic procession is always in the rear.

RITUAL
FOR A
LODGE OF SORROW.

BY JOHN W. SIMONS,

PAST GRAND MASTER OF NEW YORK.

15*



P R E F A C E.

IN the performance of the ceremonies of a Lodge of Sorrow, it should be understood that the ritual, although necessarily of a funereal character, differs essentially from the office for the burial of the dead.

In the latter case, we are in the actual presence of the deceased, and engaged in the last rites of affection and respect for one who has been our companion in life, and whose mortal remains we are about to consign to the last resting-place, amid the tears of surviving friends, and under the peculiar influences which attach to the rites of sepulture and the final earthly farewell to one who, but a few hours previous, could respond to our questions, and exchange with us the signs of the living. We are then called to consider the "mattock, the spade, the coffin, and the melancholy grave," in all their gloomy reality, and to reflect that the hour must soon be tolled "when we, too, shall be clothed in the habiliments of death, and deposited in the voiceless tomb."

The Lodge of Sorrow, on the contrary, is intended to celebrate the memory of our departed brethren; and while we thus recall to our recollection their virtues, and temper anew our resolutions so to live, that, when we shall have passed the silent portals, our memories may be cherished with grateful remembrance, we learn to look upon death from a more elevated point of view; to see in it the wise and necessary transition from the trials and imperfections of this world, to the perfect life for which our transient journey here has been the school and the preparation. We thus learn "that the soul is

the whole of man; that for it to be born, is really to die; that earth is but its place of exile, and heaven its native land."

In the preparation of the following ritual, it has been sought to typify the inevitable necessity of death; the gloom and sorrow that attend the "last of earth," and surround "the narrow house appointed for all living," and the consoling fact of the immortality of the soul and the resurrection to a new and true life, where sorrow and tears have no place.

Guided by these views in the accomplishment of our task, and aided by the use of rituals from Germany, France, and England, it is believed that the work now submitted will supply a want long felt by the brethren in the United States, and enable them to conduct the solemn exercises of such occasions with dignity and propriety.

Vocal and instrumental music are indispensable to the proper effect of the ceremony.

Brethren should wear dark clothing, and no insignia but the white lambskin apron and white gloves.

Finally, we desire to add, that there is no good reason for any attempt at secrecy in the ceremonies of Sorrow Lodges; but that, on the other hand, they may be held in churches or public halls, or in the presence of friends at the lodge-room, with benefit to all concerned. This, however, will necessarily be subject to the wishes of the brethren themselves.

LODGE OF SORROW.

PREPARATION OF THE HALL.

I. THE Lodge-room should be appropriately draped in black, and the several stations covered with the same emblem of mourning.

II. On the Master's pedestal is a skull and lighted taper.

III. In the center of the room is placed the catafalque, which consists of a rectangular platform, about six feet long by four wide, on which are two smaller platforms, so that three steps are represented. On the third one should be an elevation of convenient height, on which is placed an urn. The platform should be draped in black, and a canopy of black drapery may be raised over the urn.

IV. At each corner of the platform will be placed a candlestick, bearing a lighted taper, and near it, facing the East, will be seated a brother, provided with an extinguisher, to be used at the proper time.

V. During the first part of the ceremonies the lights in the room should burn dimly.

VI. Arrangements should be made to enable the light to be increased to brilliancy at the appropriate point in the ceremony.

VII. On the catafalque will be laid a pair of white gloves, a lambskin apron, and, if the deceased brother had been an officer, the appropriate insignia of his office.

VIII. Where the Lodge is held in memory of several brethren, shields bearing their names are placed around the catafalque.

OPENING THE LODGE.

The several officers being in their places, and the brethren seated, the Master will call up the Lodge, and say,

Master. Brother Senior Warden: For what purpose are we assembled?

Senior Warden. To honor the memory of those brethren whom death hath taken from us; to contemplate our own approaching dissolution; and, by the remembrance of immortality, to raise our souls above the considerations of this transitory existence.

Master. Brother Junior Warden: What sentiments should inspire the souls of Masons on occasions like the present?

Junior Warden. Calm sorrow for the absence of our brethren who have gone before us; earnest solicitude for our own eternal welfare, and a firm faith and reliance upon the wisdom

and goodness of the Great Architect of the Universe.

Master. Brethren: Commending these sentiments to your earnest consideration, and invoking your assistance in the solemn ceremonies about to take place, I declare this Lodge of Sorrow opened.

The Chaplain or Master will then offer the following or some other suitable PRAYER:

GRAND ARCHITECT OF THE UNIVERSE, in whose holy sight centuries are but as days, to whose omniscience the past and the future are but as one eternal present; look down upon thy children, who still wander among the delusions of time—who still tremble with dread of dissolution, and shudder at the mysteries of the future; look down, we beseech thee, from thy glorious and eternal day into the dark night of our error and presumption, and suffer a ray of thy divine light to penetrate into our hearts, that in them may awaken and bloom the certainty of life, reliance upon thy promises, and assurance of a place at thy right hand.—AMEN.

Response. So mote it be.

The following or some other appropriate ODE may here be sung:

Music by DR. LOWELL MASON, arranged for four voices, by T. S. NEDHAM.

Broth - er, thou art gone to rest; We

will not weep for thee; For thou art now where

oft on earth Thy spir - it longed to be.

Brother, thou art gone to rest;
 Thy toils and cares are o'er;
 And sorrow, pain, and suffering, now,
 Shall ne'er distress thee more.

Brother, thou art gone to rest;
 And this shall be our prayer,
 That, when we reach our journey's end,
 Thy glory we shall share.

➤ The Master (taking the skull in his hand) will then say,

BRETHREN: In the midst of life we are in death, and the wisest cannot know what a day may bring forth. We live but to see those we love passing away into the silent land.

Behold this emblem of mortality, once the abode of a spirit like our own: beneath this mouldering canopy once shone the bright and busy eye: within this hollow cavern once played the ready, swift, and tuneful tongue; and now, sightless and mute, it is eloquent only in the lessons it teaches us.

Think of those brethren who, but a few days since, were among us in all the pride and power of life; bring to your minds the remembrance of their wisdom, their strength, and their beauty; and then reflect that "to this complexion have they come at last;" think of yourselves, thus will you be when the lamp of your brief existence has burned out. Think how soon death, for you, will be a reality.) Man's life is like a flower, which blooms to-day, and to-morrow is faded, cast aside, and trodden under foot.

3) The most of us, my brethren, are fast approaching, or have already passed the meridian of life;

our sun is setting in the West; and, oh! how much more swift is the passage of our declining years than when we started upon the journey, and believed—as the young are too apt to believe—that the roseate hues of the rising sun of our existence were always to be continued. When we look back upon the happy days of our childhood, when the dawning intellect first began to exercise its powers of thought, it seems as but yesterday, and that, by a simple effort of the will, we could put aside our manhood, and seek again the loving caresses of a mother, or be happy in the possession of a bauble; and could we now realize the idea that our last hour had come, our whole earthly life would seem but as the space of time from yesterday until to-day. Centuries upon centuries have rolled away behind us; before us stretches out an eternity of years to come; and on the narrow boundary between the past and the present flickers the puny taper we term our life. When we came into the world, we knew naught of what had been before us; but, as we grew up to manhood, we learned of the past; we saw the flowers bloom as they had bloomed for cen-

turies; we beheld the orbs of day and night pursuing their endless course among the stars, as they had pursued it from the birth of light; we learned what men had thought, and said, and done, from the beginning of the world to our day ; but only through the eye of faith can we behold what is to come hereafter, and only through a firm reliance upon the Divine promises can we satisfy the yearnings of an immortal soul. The cradle speaks to us of remembrance—the coffin of hope, of a blessed trust in a never-ending existence beyond the gloomy portals of the tomb.

Let these reflections convince us how vain are all the wranglings and bitterness engendered by the collisions of the world ; how little in dignity above the puny wranglings of ants over a morsel of food or for the possession of a square inch of soil.

What shall survive us? Not, let us hope, the petty strifes and bickerings, the jealousies and heart-burnings, the small triumphs and mean advantages we have gained, but rather the noble thoughts, the words of truth, the works of mercy and justice, that ennoble and

light up the existence of every honest man, however humble, and live for good when his body, like this remnant of mortality, is mouldering in its parent dust.)

Let the proud and the vain consider how soon the gaps are filled that are made in society by those who die around them ; and how soon time heals the wounds that death inflicts upon the loving heart ; and from this let them learn humility, and that they are but drops in the great ocean of humanity.

And when God sends his angel to us with the scroll of death, let us look upon it as an act of mercy, to prevent many sins and many calamities of a longer life ; and lay down our heads softly and go to sleep, without wrangling like froward children. For this at least man gets by death, that his calamities are not immortal. To bear grief honorably and temperately, and to die willingly and nobly, are the duties of a good man and true mason.

A solemn piece of music will now be performed, or the following ode may be sung :

MUSIC—*Naomi.*

DR. LOWELL MASON.

When those we love are snatched a - way,

By Death's re - lent - less hand, Our hearts the mourn-ful

trib - ute pay, That friend - ship must de - mand.

While pity prompts the rising sigh,
 With awful power imprest ;
 May this dread truth, "I too must die,"
 Sink deep in every breast.

Let this vain world allure no more :
 Behold the opening tomb !
 It bids us use the present hour ;
 To-morrow death may come.

The voice of this instructive scene
May every heart obey ;
Nor be the faithful warning vain
Which calls to watch and pray !

At its conclusion the Chaplain will read the following passages :

Lo, He goeth by me and I see Him not. He passeth on also, but I perceive Him not. Behold He taketh away, who can hinder Him ?

Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down ; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with Thee, Thou hast appointed his bounds that he cannot pass ; turn from him that he may rest, till he shall accomplish, as an hireling, his day. For there is hope of a tree if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground, yet through the scent of water it will bud and bring forth boughs like a plant. But man dieth and wasteth away ; yea, man giveth up the ghost, and where is he ? As

the waters fail from the sea and the flood decayeth and drieth up, so man lieth down, and riseth not; till the heavens be no more they shall not awake nor be raised out of their sleep.

My days are passed, my purposes are broken off, even the thoughts of my heart. If I wait, the grave is mine house, I have made my bed in the darkness. I have said to corruption, thou art my father. And where is now thy hope? as for my hope, who shall see it? They shall go down to the bars of the pit, when our rest together is in the dust,

My bone cleaveth to my skin and to my flesh. Oh, that my words were now written; oh, that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another.

For Thou cast me into the deep, in the midst of the seas; and Thy floods compassed me about;

all Thy billows and Thy waves passed over me. Then I said, I am cast out of Thy sight; yet will I look again toward Thy holy temple. The waters compassed me about, even to the soul, the depth closed me round about, the weeds were wrapt about my head.

I said, in the cutting off of my day I shall go to the gates of the grave; I am deprived of the residue of my years; I said, I shall not see the Lord, even the Lord in the land of the living; I shall behold man no more with the inhabitants of the world. Behold, for peace I had great bitterness; but Thou hast in love to my soul delivered it from the pit of corruption. For the grave cannot praise Thee, death cannot celebrate Thee; the living, the living, he shall praise Thee as I do this day.

Are not my days few? Cease, then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness, and the shadow of death. A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness.

An interval of profound silence will be observed. The general lights of the Hall, if there be convenience, will be turned low, and the four brethren will extinguish the tapers near which they are placed.

PRAYER BY THE CHAPLAIN.

OUR FATHER WHO ART IN HEAVEN, it hath pleased thee to take from among us those who were our brethren. Let time, as it heals the wounds thus inflicted upon our hearts and on the hearts of those who were near and dear to them, not erase the salutary lessons engraved there ; but let those lessons always continuing distinct and legible make us and them wiser and better. And whatever distress or trouble may hereafter come upon us, may we ever be consoled by the reflection that thy wisdom and thy love are equally infinite, and that our sorrows are not the visitations of thy wrath, but the result of the great law of harmony by which everything is being conducted to a good and perfect issue in the fullness of thy time. Let the loss of our brethren increase our affection for those who are yet spared to us, and make us more punctual in the performance of the duties that Friendship, Love, and Honor demand.

When it comes to us also to die, may a firm and abiding trust in thy mercy dispel the gloom and dread of dissolution. Be with us now, and sanctify the solemnities of this occasion to our hearts, that we may serve thee in spirit and understanding. And to thy name shall be ascribed the praise forever.—AMEN.

Response. So mote it be.

The Wardens, Deacons and Stewards, will now approach the East and form a procession, thus :

Two Stewards, with rods.

Two Wardens, with columns.

Deacon,
with rod.

THE MASTER.

Deacon,
with rod.

Which will move once round the catafalque to slow and solemn music.

On arriving in the East, the procession will halt and open to the right and left. The Junior Warden will then advance to the catafalque and placing upon it a bunch of white flowers will say :

Junior Warden. In memory of our departed brethren I deposit these white flowers, emblematical of that pure life to which they have been called, and reminding us that as these children of an hour will droop and fade away, so, too, we shall soon follow those who have gone before us, and inciting us so to fill the brief span of

our existence that we may leave to our survivors a sweet savor of remembrance.

The Junior Warden will now return to his place, and an interval of profound silence will be observed.

The procession will again be formed, and move as before, to the sound of slow music, twice around the catafalque.

They will open as before, and the Senior Warden approaching the catafalque will place upon it a wreath of white flowers and say :

Senior Warden. As the sun sets in the West, to close the day and herald the approach of night, so, one by one we lay us down in the darkness of the tomb to wait in its calm repose for the time when the heavens shall pass away as a scroll, and man, standing in the presence of the Infinite, shall realize the true end of his pilgrimage here below. Let these flowers be to us the symbol of remembrance of all the virtues of our brethren who have preceded us to the silent land, the token of that fraternal alliance which binds us while on earth and which we hope will finally unite us in heaven.

The Senior Warden returns to his place, and an interval of silence will be observed.

The procession will again be formed, and move three times around the catafalque to slow music, as before.

Arrived in the East, the Master will advance and place upon the urn a wreath of evergreen, and say :

Master. It is appointed unto all men once to die, and after death cometh the resurrection. The dust shall return to the earth and the spirit unto God who gave it. In the grave all men are equal ; the good deeds, the lofty thoughts, the heroic sacrifices alone survive and bear fruit in the lives of those who strive to emulate them.

While, therefore, nature will have its way, and our tears will fall upon the graves of our brethren, let us be reminded by the evergreen symbol of our faith in immortal life that the dead are but sleeping, and be comforted by the reflection that their memories will not be forgotten ; that they will still be loved by those who are soon to follow them ; that in our archives their names are written, and that in our hearts there is still a place for them. And so, trusting in the infinite love and tender mercy of him without whose knowledge not even a sparrow falls, let us prepare to meet them where there is no parting and where with them we shall enjoy eternal rest.

The Master will return to his place, and a period of silence will obtain.

The Chaplain will now be conducted to the altar, where he will read :

But some man will say : How are the dead raised up ? and with what body do they come ? Thou fool, that which thou sowest is not quickened except it die : and that which thou sowest thou sowest not that body that shall be, but bare grain ; it may chance of wheat or of some other grain : but God giveth it a body as it hath pleased him, and to every seed his own body.

All flesh is not the same flesh ; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial : but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars ; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption ; it is raised in incorruption : it is sown in dishonor ; it is raised in glory : it is sown in weakness ; it is raised in power : it is sown a natural body ; it is raised a

spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on im-

mortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?

As the Chaplain pronounces the concluding words, "O grave where is thy victory?" the lights in the Hall will be raised to brilliancy, the four brethren seated around the catafalque will relight the tapers.

The Chaplain will return to his place in the East, and the following ode will be sung, to music of a more cheerful character :

Music—*Simons.*

Friend af - ter friend de - parts: Who has not

lost a friend? There is no un - ion

here of hearts, That finds not here an end.

Were this frail world our on - ly rest,

Liv - ing or dy - ing, none were blest.

There is a world above
 Where parting is unknown—
 A whole eternity of love
 And blessedness alone ;
 And faith beholds the dying here
 Translated to that happier sphere.

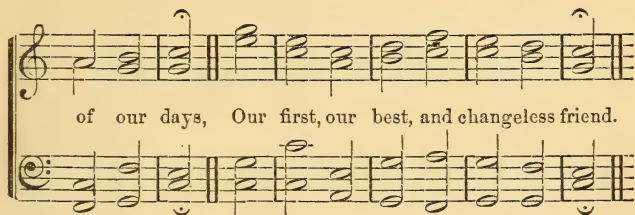
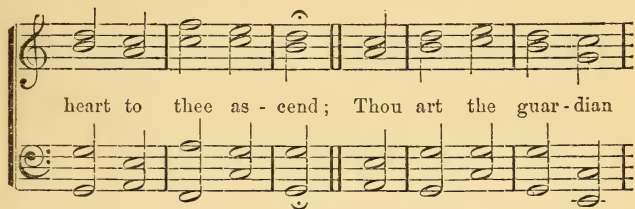
The Orator will then pronounce the Eulogium. ✓

Then follows an ode :

OLD HUNDRED. L. M.

1ST TENOR.
 2D TENOR.
 1ST BASS.
 2D BASS

Once more, O Lord, let grate-ful praise, From ev - ery



Hear, now, our parting hymn of praise,
 And bind our hearts in love divine ;
 O, may we walk in wisdom's ways,
 And ever feel that we are thine.

CLOSING.

Master. Brother Senior Warden, our recollection of our departed friends has been refreshed, and we may now ask ourselves, were they just and perfect Masons, worthy men, unwearied toilers in the vineyard, and possessed of so many virtues as to overcome their faults and shortcomings? Answer these questions, as Masons should answer.

Sen. War. Man judgeth not of man. He whose infinite and tender mercy passeth all comprehension, whose goodness endureth forever, has called our brethren hence. Let him judge.

In ancient Egypt no one could gain admittance to the sacred asylum of the tomb until he had passed under the most solemn judgment before a grave tribunal.

Princes and peasants came there to be judged, escorted only by their virtues and their vices. A public accuser recounted the history of their lives, and threw the penetrating light of truth on all their actions. If it were adjudged that the dead man had led an evil life, his memory was condemned in the presence of the nation, and his body was denied the honors of sepulture. But Masonry has no such tribunal to sit in judgment upon her dead; with her, the good that her sons have done lives after them, and the evil is interred with their bones. She does require, however, that whatever is said concerning them shall be the truth; and should it ever happen that of a Mason, who dies, nothing good can be truthfully said she will mourn-

fully and pityingly bury him out of her sight in silence.

Master. Brethren, let us profit by the admonitions of this solemn occasion, lay to heart the truths to which we have listened, and resolve so to walk that when we lay us down to the last sleep it may be the privilege of the brethren to strew white flowers upon our graves and keep our memories as a pleasant remembrance.

Brother Senior Warden, announce to the brethren that our labors are now concluded, and that it is my pleasure that this Lodge of Sorrow be closed.

Sen. War. Brother Junior Warden, the labors of this Lodge of Sorrow being ended, it is the pleasure of the Master that it be now closed. Make due announcement to the brethren, and invite them to assist.

Jun. War. (Calling up the Lodge.) Brethren, the labors of this Lodge of Sorrow being ended, it is the pleasure of the Master that it be now closed.

Master. Let us unite with our Chaplain in an invocation to the Throne of Grace.

* * * * *

Master. This Lodge of Sorrow is now closed

SELECTIONS FOR LODGE OF SORROW.

HYMN—8's & 7's M.

Brother, rest from sin and sorrow!
Death is o'er, and life is won;
On thy slumber dawns no morrow:
Rest! thine earthly race is run.

Brother, wake! the night is waning;
Endless day is round thee poured:
Enter thou the rest remaining
For the people of the LORD.

Fare thee well! tho' woe is blending
With the tones of early love,
Triumph high and joy unending
Wait thee in the realms above!

♦♦♦
HYMN.

Why lament our Brother's dying,
Why indulge in tears and gloom?
Calmly on the LORD relying,
He can greet the opening tomb.

Tho' for him thy soul is mourning,
Tho' with grief thy heart is riven,
While his flesh to dust is turning,
All his soul is filled with heaven.

Scenes seraphic, high and glorious,
Now forbid his longer stay:
See him die, o'er death victorious,
Angels beckon him away.

Hark! The golden harps are ringing,
Sounds angelic fill his ear:
Millions now in heaven singing
Greet his joyful entrance there

SERVICE

FOR THE

CONSECRATION OF MASONIC CEMETERIES.

If the grounds to be consecrated are the property of a particular Lodge, this service should be conducted by the officers of that Lodge, which should be opened in due form, at the usual place of meeting, and march in procession to the Cemetery.

If several Lodges are interested, the exercises should be under the supervision of the Grand Lodge.

The brethren, having arrived at the grounds, should be arranged in such a manner as to inclose an open space, in the form of an *oblong square*. The Grand Master, his Deputy, or the Master of the Lodge—as the case may be—should stand in the East, looking toward the West.

Grand Master. Let the gates of the South and the West be guarded.

The Wardens take their respective positions.

G. M. Right Worshipful Grand Senior Warden, what is a Lodge?

G. S. W. A Lodge is the symbol of the world.

G. M. What are its dimensions?

G. S. W. It reaches from the North to the South, and from the East to the West.

G. M. Hath it any limits?

G. S. W. None; it embraceth the region of stars above, the empire of graves below, and the kingdoms of eternal silence.

G. M. You have said that the Lodge is a symbol of the world. As the world then is, in one sense, a vast Lodge, what is the last and highest duty which a Mason is called upon to discharge therein?

G. S. W. To watch by the bed of a sick and dying brother, to soothe his last hours, to console and relieve his widow, protect his orphan children, and provide a suitable resting-place for his mortal remains.

G. M. Even so; and beloved brethren, we are assembled to-day to perform the last, but not the least part of this most sacred task. We are here to consecrate these grounds, by solemn services, to a solemn use. But feeling all our weakness and blindness, and knowing that our unaided efforts must be unavailing, let us first implore the presence and aid of him from whom alone light and strength can come.

PRAYER,

BY THE CHAPLAIN.

SUPREME ARCHITECT OF THE UNIVERSE! who, in all ages, hast presided over the labors of our Fraternity, and whose benevolent and paternal care all worthy Masons have, in all times, recognized with tears of gratitude, we approach thee now, in a spirit of filial reverence and trust, to implore thy presence and the abundance of thy benedictions upon the

solemn labors of the present hour. Knowing our weakness, we ask thee for Strength. Conscious of our ignorance, we implore of thee Light. Sensible of our frailties and imperfections, we pray that the Holy Spirit may breathe upon our hearts, that they may bloom with the flowers of Virtue and Charity, as the earth blooms beneath the genial influence of the sunshine. And, finally, O God! we beseech thee to impart to us thy Wisdom, that we may be guided into the ways of Truth, accomplish our present undertaking in a manner acceptable to thee, and be prepared for a higher service in thy Spiritual Temple above.—AMEN.

Response. So mote it be.

G. M. LORD, thou hast been our dwelling-place in all generations!

Response. And thy Mercy endureth forever.

G. M. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Response. And thy Mercy endureth forever.

G. M. Thou turnest man to destruction, and sayest, return ye children of men.

Response. Yet thy Mercy endureth forever.

G. M. For a thousand years in thy sight are but as yesterday, when it is past, and as a watch in the night.

Response. But thy Mercy endureth forever.

G. M. Thou carriest them away as a flood; they are as asleep; in the morning they are like grass that groweth up.

Response. But thy Mercy endureth forever.

G. M. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

Response. But thy Mercy endureth forever.

G. M. For we are consumed by thine anger, and by thy wrath we are troubled.

Response. But thy Mercy endureth forever.

G. M. Thou hast set our iniquities before thee—our secret sins in the light of thy countenance.

Response. But thy Mercy endureth forever.

G. M. For all our days are passed away in thy wrath; we spend our years as a tale that is told.

Response. But thy Mercy endureth forever.

G. M. So teach us to number our days, that we may apply our hearts unto Wisdom.

Response. For thy Mercy endureth forever.

G. M. O, satisfy us early with thy Mercy; that we may be glad and rejoice all our days.

Response. For thy Mercy endureth forever.

G. M. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

Response. For thy Mercy endureth forever.

G. M. Let thy work appear unto thy servants, and thy glory unto their children.

Response. For thy Mercy endureth forever.

G. M. And let the Beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands, establish thou it. And to the King, eternal, immortal, invisible, the one only living and true God, be offered worship and praise.

Response. As it was in the beginning, is now, and ever shall be, world without end. So mote it be.--
AMEN.

HYMN.

O God! who, when the world was young,
Didst walk in Eden's fragrant bowers,
Where Adam, just created, sung
His grateful hymns 'mid trees and flowers •
Thy servants here, with reverence, bend,
As did the father of our race,
Imploring thee thy grace to send,
And with thy glory fill this place.

O thou! who look'st with pitying eye,
On us who dwell 'mid death's alarms,
And while we live, or when we die,
Dost fold us in thy loving arms;
Here, where in death our loved ones sleep,
O let thy benedictions fall,
And teach us, as their loss we weep,
That deathless Love embraceth all.

Here, let the weary find repose,
'Mongst fragrant flowers and waving trees—
Emblems, at once, of mortal woes,
And everlasting sympathies—

And grant, O God! that we may see
In Nature's swelling buds, and bloom,
The Spirit's immortality
And final victory o'er the tomb.

G. M. Brethren: As our Masonic obligations enjoin upon us not only a tender regard for all the interests of a brother while living, but also an affectionate and honorable disposal of his remains, when the great Master of Life has summoned him to his rest, these grounds have been secured and set apart for that sacred purpose. And as Freemasonry is an institution of symbols, and communicates its instructions through a sublime system of emblems, it is eminently proper that a Masonic Cemetery should be consecrated by ceremonies of a symbolical character. It should also be adorned with trees and shrubs and flowers, which have a symbolical meaning connected with such solemn uses. No artificial monuments of iron, or brass, or stone, which we erect to preserve the remembrance of the departed, can compare in efficiency or beauty with those that Nature produces, and which, though subject to decay, are perpetually renewed.

All parts of the universe are symbolic, each one of which was, no doubt, designed by the Creator to reveal, and impress upon the mind, some special idea or sentiment. The visible world is but the shadow or reflex of the verities of the invisible, and between the seen and the unseen there is a

mysterious relationship. The Spiritual is incarned in every visible thing, underlies all forms, and reveals itself in every tree and flower. Through all time, and among all peoples, have the prominent features of the universe revealed the same thoughts to all earnest hearts. Ever has the mountain been the symbol of power and durability; the oak of firmness and confidence; the various evergreens of immortality; the cypress of death; and the drooping elm, and weeping willow, of a profound sorrow and an eternal sympathy. These emblems of Hope, and Faith, and Immortality, of undying affection, and tender sympathy, and everlasting love, are the appropriate decorations of a Masonic burial-place.

Types, Truth selects, appropriate
 Fair fading creatures of a day,
 Of human life to indicate
 The fragile state and swift decay ;
 Now in prosperity elate,
 And then forever passed away ;
 Bedecking thus the mortal cell,
 Our tale impressively they tell.
 And when the Spring's reviving breath
 Wakes latent energies below,
 Leaves, buds and blossoms bursting forth,
 With graceful life and beauty glow,
 Symbols of triumph over death,
 The Resurrection hope they show ;
 The Grave her tenants shall restore,
 And Death of victory boast no more.

One reason why we have been accustomed to look with so much terror on the grave is the dreadful gloom in which human inventions have shrouded it. The funereal emblems and rites of the olden times, and of the earlier periods of the Christian Church, were exceedingly beautiful and hopeful. But for several centuries we appear to have lost much of the deep and earnest faith of their ancestors—they have seemed to doubt whether the idea of immortality be, indeed, a verity, and, under the influence of a withering skepticism, have declared that the departed are henceforth nothing to us, and we are nothing to them. Freemasonry rebukes and repudiates such gloomy theories, so repulsive to the warm affections of the heart. The Lodge has no limitations. It reaches through all worlds. It embraces the visible world of men, and the invisible world of spirits. It proclaims that friendship survives the grave, that love is immortal, and that the Masonic ties of our great Brotherhood are as perpetual as eternity. Freemasonry, therefore, would throw no gloom around man's supreme hour, nor marshal an army of hideous spectres around the beds of the dying, or the graves of the honored dead. It would rather remove every gloomy token—take from the grave's brink the briars and thorns of fear—and plant, in their place, the flowers of hope, and trust, and love. It would rend from the sculptured monuments which cover the dead the grim and spectral images of

despair, and engrave thereon the symbols of a Hope that burns more and more brightly through the ages, and of a Love which even death cannot destroy. It would quiet the fears of its children, and bring to their hearts a calm and enduring Faith in the invisible, and an imperishable trust in the Father of the world. It would so quicken that faith, that it would penetrate the veil of eternity, and see the assembly of the wise and good, who have illuminated the world by their labors, reyouthed and clothed in immortal beauty, renewing and continuing the sweet communions that commenced on earth.

To such a Faith and Hope, and under the inspiration of such a Love, let this place be consecrated. Hither let us bear our brethren, who have been stricken by the hand of death, and lay them to rest among the trees and flowers. Here may they sleep in peace, where the murmurs of the winds and trees will chant their eternal requiem, and the fairest flowers affection's hand can plant will cover their graves with perpetual bloom. And hither may we, who are yet permitted to dwell amid the sorrows of mortality, come to meditate on the brevity of life, and the vanity of all its pomp, and show, and pride—on our great obligations and duties, and the glorious reward that awaits us when we are admitted to the "Middle Chamber" of the Celestial Temple. There let us come to hold communion with the spirits of our departed brothers who may be slumbering in

these solemn shades. There is nothing more salutary, more humanizing to the heart, or more strengthening to our virtue, than this frequent communion with, and invocation of, the spirit of the dead. For we should never forget that the bond of Freemasonry is a three-fold cord, over which death even has no power—that our deceased brethren yet live; are still working in the heavenly Lodges, and that they are yet bound to us, and we to them, in the ties of an eternal friendship. “After life’s fitful fever, they, indeed, sleep well;” but the lives they have lived, and the examples they have given to the world, can never perish. Let us pray that by their virtue we may become more virtuous, and by their wisdom more wise; that they may watch over as guardian geniuses, and preserve us from all selfishness, irreverence, and injustice in thought, word, and deed. Standing here, the awful and silent stars over our heads; the solemn and silent graves beneath our feet, let us listen to that warning voice which resounds from the regions beyond the stars, and swells up from the realms of eternal silence. “Children of mortality,” yet heirs to an endless life! remember that the great Destiny Book is placed in your hands! Beware what you write therein, for every pencil stroke, be it bright or dark, will be a beam of light, bearing into your souls an exceeding peace, or a grim shadow, waving darkly through your thoughts forever!

And, finally, let us labor faithfully and reverently in our several vocations, true to all our duties to God and man, so that when we are called to close our labors on earth we may be prepared for admission to the grand and solemn mysteries of the Land of Light.

PRAYER OF CONSECRATION,

BY THE CHAPLAIN.

O thou, who art the Creator, and Father, and Preserver of all men; who, although clothed with immortal splendor, and dwelling in the high and holy place, dost condescend to abide in the hearts of the humble and contrite, we, thy servants, now draw near to thee, to supplicate thy grace, and those benedictions which thou hast promised unto all such as approach thee in a spirit of loving reverence, and child-like confidence.

When we consider thy grandeur, and our own feebleness; when we cast our eyes upward, to survey the shining heavens, where mighty constellations are sweeping in brightness through their everlasting circles, and turn our thoughts upon ourselves—frail worms of the dust—we are oppressed with a deep sense of our insignificance and unworthiness, and in our humility we exclaim, “What is man that thou art mindful of him? and the sons of men that thou regardest them?” Yet, thanks to thee, Almighty God, that notwithstanding our apparent nothing-

ness, thou hast given us minds which can soar to thee, and invested us with the attributes of an immortal nature. Thou hast also made us capable of acquiring that divine wisdom "which is brighter than the sun, and above all the order of the stars," by which the soul is expanded to angelic perfection, and imbued with the Life and Beauty of the heavenly world.

Almighty God, our Heavenly Father, who lookest with benignant eye upon all men; who seest every tear of misery, and hearest the mourners cry, we implore thee to impart thy grace, and the efficient consolations of thy Spirit, to all such as are called to mourn. Soothe and comfort all the bereaved, with that Faith which hath power to pierce the dark mystery of the grave, and look upon the immortal glories beyond; and that sublime Hope which with joyful tears contemplates a future reunion of all who have been separated on earth, in a circle that death can never more invade.

O thou, who art the God of the dead as well as of the living, we ask thy blessing to rest upon us, who are here assembled, and upon the solemn services in which we are engaged. This quiet spot, which we consecrate to the departed, we commend to thy protection and care. May it be sanctified by thy presence. May we recognize in this murmuring foliage thy paternal voice, speaking to our hearts, in accents of tenderness and love. And, grant,

O God, that thy holy angels, who watched by an ancient tomb, where suffering Virtue found repose in death, may be permitted to spread their radiant wings over this place of graves, and make it bright with the Light of an immortal Hope. Here, guarded thus by heavenly watchers, may our loved ones rest in peace, until the great day when, together with us, they shall be called to the grand Convocation to receive the recompense for faithful labors.

“Now unto Him who is able to keep us from falling and to present us before the throne of his glory, with exceeding joy, be ascribed honor, dominion, and power through all ages.”—AMEN.

Response. As it was in the beginning, is now, and ever shall be, world without end.—AMEN. So mote it be.

Here an appropriate piece of music should be played by a band, during which the brethren should move in procession around the Cemetery, the Grand Master in the meanwhile sprinkling the grounds with pure water. The public grand honors are then given, which closes the ceremony.

MASONIC CALENDAR.

THE ordinary calendar, or vulgar era, is not generally used by Freemasons in dating their official documents. They have one peculiar to themselves, differing according to their various rites. The Masons in all parts of the world working in the York and French rites add 4000 years to the Christian era, calling it ANNO LUCIS—*Year of Light*; abbreviated A.: L.:; thus the year 1865 would be A.: L.: 5865.*

Masons practicing in the ANCIENT AND ACCEPTED RITE use the Jewish Calendar, which adds 3760 to the vulgar era, styled ANNO MUNDI—A.: M.:—*year of the world*. Or they sometimes use the Hebrew year, which begins on the 17th of September, or 1st of Tisri, using the initials A.: H.:—ANNO HEBRAICO—*Hebrew year*.

ROYAL ARCH MASONS date from the building of the second temple—530 B. C. Their style is therefore ANNO INVENTIONIS—A.: Inv.:—*in the year of the Discovery*.

ROYAL AND SELECT MASTERS should date from the completion of Solomon's Temple, which would add 1000 to the Christian era. Their style is ANNO DEPOSITIONIS—A.: Dep.:—*in the year of the Deposit*.

KNIGHTS TEMPLAR date from the organization of the Order—1118. Their style is therefore ANNO ORDINIS—A.: O.:—*in the year of the Order*.

Those of the rite of MIZRAIM add four years to the usual computation of the age of the world: thus the year 1865 would stand A.: L.: 5869.

MASONS OF THE YORK RITE begin the year on the first of January; but in the FRENCH RITE it commences on the first of March.

* This fact has a symbolic reference, not because they believe Freemasonry is, but that the principles and light of the institution are, coeval with the creation.

APPENDIX.

FORM OF PETITION FOR A NEW LODGE.

To the M. W. Grand Master of Masons of the State of

THE undersigned petitioners, being Ancient Free and Accepted Master Masons, having the prosperity of the fraternity at heart, and willing to exert their best endeavors to promote and diffuse the genuine principles of Masonry, respectfully represent—That they are desirous of forming a new Lodge in the of to be named No. They therefore pray for letters of dispensation, to empower them to assemble as a regular Lodge, to discharge the duties of Masonry, in a regular and constitutional manner, according to the original forms of the Order, and the regulations of the Grand Lodge. They have nominated and do recommend Brother A. B. to be the first Master ; Brother C. D. to be the first Senior Warden, and Brother E. F. to be the first Junior Warden, of said Lodge. If the prayer of this petition shall be granted, they promise a strict conformity to the edicts of the Grand Master, and the constitution, laws and regulations of the Grand Lodge.

FORM OF DISPENSATION FOR A NEW LODGE.

To all whom it may concern :

KNOW YE, That we, A. B., Most Worshipful Grand Master of Ancient, Free and Accepted Masons of, having received a petition from a constitutional number of brethren, who have been properly vouched for as Master Masons in good standing, setting forth that, having the honor and prosperity of the Craft at heart, they are desirous of establishing a new Lodge at under our masonic jurisdiction, and requesting a Dispensation for the same :

And whereas there appears to us good and sufficient cause for granting the prayer of the said petition ; we, by virtue of the powers in us vested by the ancient Constitutions of the Order, do grant this our DISPENSATION, empowering Brother A. B. to act as Worshipful Master, Brother C. D. to act as Senior Warden, and Brother E. F. to act as Junior Warden of a Lodge to be held under our jurisdiction at by the name of And we further authorize the said brethren to *Enter, Pass, and Raise* Freemasons, according to the Ancient Constitutions of the Order, the customs and usages of the Craft, and the Rules and Regulations of the Most Worshipful Grand Lodge of, and not otherwise. And this our DISPENSATION shall continue of force until the Grand Lodge aforesaid shall grant a Warrant of Constitution for the same, or this DISPENSATION be revoked by us, or the authority of the aforesaid Grand Lodge.

[L. S.]

Given under our hand, and the seal
of the Grand Lodge, at this
.... day of, A. S. L. 58 .

Q..... R.....,

Y..... Z.....

*Grand Master.**Grand Secretary.*

FORM OF WARRANT FOR A LODGE.

GRAND MASTER.

DEP. G. MASTER.

SEN. G. WARDEN.

JUN. G. WARDEN.

WE, the Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons, of the State of, in Ample Form assembled, according to the Old Constitutions, regularly and solemnly established under the auspices of Prince Edwin, at the city of York, in Great Britain, in the year of Masonry 4926, viz. :

The Most Worshipful

Grand Master,

The Right Worshipful

Dep. G. Master,

The Right Worshipful

Sen. G. Warden,

do, by these presents, appoint, authorize, and empower our worthy

brother to be the Master ; our worthy brother to be the Senior Warden ; and our worthy brother to be the Junior Warden, of a Lodge of Free and Accepted Masons, to be, by virtue hereof, constituted, formed, and held in which Lodge shall be distinguished by the name or style of and the said Master and Wardens, and their successors in office, are hereby respectively authorized and directed, by and with the consent and assistance of a majority of the members of the said Lodge, duly to be summoned and present upon such occasions, to elect and install the officers of the said Lodge as vacancies happen, in manner and form as is, or may be, prescribed by the Constitution of this Grand Lodge.

And further, the said Lodge is hereby invested with full power and authority to assemble upon proper and lawful occasions, to make Masons, and to admit members, as also to do and perform all and every such acts and things appertaining to the Craft as have been and ought to be done, for the honor and advantage thereof, conforming in all their proceedings to the Constitution of this Grand Lodge, otherwise this Warrant, and the powers thereby granted, to cease and be of no further effect.

Given under our hands and the seal of our Grand Lodge, at the city of, in the United States of America, this.... day of, in the year of our Lord one thousand eight hundred and, and in the year of Masonry five thousand eight hundred and

.....
Grand Secretary.

Registered in the Book of the Grand Lodge,
Page

FORM OF A LODGE CERTIFICATE.

TO ALL FREE AND ACCEPTED MASONS ON THE FACE OF THE GLOBE
—GREETING :

We, the Master and Wardens of Lodge No. ... Free and Accepted Masons, constituted under a charter from the M. W. Grand Lodge of the State of, do certify that our worthy brother has been regularly initiated as an Entered Appren-

tice, passed to the degree of Fellow Craft, and raised to the sublime degree of Master Mason, and is distinguished for his zeal and fidelity to the Craft. We do therefore recommend that he be received and acknowledged as such by all true and accepted Freemasons wheresoever dispersed.

In testimony whereof we have granted him this certificate under our hands and the seal of the Lodge (having first caused our worthy brother to sign his name in the margin), this day of A.D. 18.., A. L. 58..

W. M.

S. W.

Sec'y.

J. W.

This is to certify that Lodge No. .. is a legally constituted Lodge, working under the jurisdiction of the M. W. Grand Lodge of

..... 585.

..... Grand Sec'y.

FORM OF A GRAND LODGE DIPLOMA.

We, the Grand Lodge of the State of New York, by these presents testify and declare to all whom it may concern, that our brother, who has signed his name in the margin hereof, is a regular Master Mason of Lodge No. .., as appears to us by the certificate of the said Lodge held under our jurisdiction in the county of State of New York, in the United States of America. In testimony whereof we have caused our seal to be hereunto affixed, and our Grand Secretary to subscribe the same, at the city of New York, this .. day of A. D. 18.. A. L. 58..

..... Grand Secretary.

FORM OF A DIMIT.

FREE AND ACCEPTED MASONS.

.....

Lodge No.

Acknowledging the jurisdiction of the Grand Lodge of the State of, to all whom it may concern, greeting : This certifies

that brother, whose name appears in the margin of this dimit, is a Master Mason, and was a member of this Lodge in good standing and clear of the books, and as such we do cordially commend him to the fraternal guard of all true Free and Accepted Masons, wherever dispersed around the globe.

In testimony whereof we have caused this dimit to be signed by the Master, and the seal of the Lodge to be attached, this . . . day of A. D. 18.., A. L. 58..

. Secretary.

. Master.

FORM OF TRIALS AND APPEALS.

THE first step to be taken toward a Masonic trial is, of course, to prefer charges, or make a complaint. The important requisites of a complaint are, that it should be brief, and yet comprehensive, clearly defining the nature of the offense charged, with an accurate specifying of the time, place and circumstances of its commission. This, when the transaction took place out of the Lodge, may be preferred by any brother, but should properly be presented by the Junior Warden. It may be in this form :

1.—Complaint.

To the W. Master, Wardens and Brethren of Triluminar Lodge, No. 800 : Brother A. B. is hereby charged with *immoral and unmasonic conduct* :

First Specification.—That the said A. B., on the first day of April 1859, in the public street, at Freetown, in the county of , was in a state of intoxication from the use of strong and spirituous liquors, in violation of his duty as a Mason, and to the scandal and disgrace of the Masonic Fraternity.

Second Specification.—That the said A. B., on the first day of April, 1859, at Freetown aforesaid, and at various other times and places, in the year 1859, was intoxicated with strong and spirituous liquors, although admonished therefor by the Master and Wardens of this Lodge, in violation of his duty as a Mason, to the great scandal and disgrace of the Fraternity ; and it is hereby demanded, that the said A. B. be dealt with therefor, according to Masonic law and usage.

S. L., Junior Warden.

Dated April 9, 1859.

2.—Complaint (*in another form.*)

To the W. Master, Wardens and Brethren of Triluminar Lodge, No. 800 : Brother C. D. is hereby charged with *immoral and unma-sonic conduct* :

First Specification.—That the said C. D., on the first day of April, 1859, at Freetown, in the county of, in the presence and hearing of Bro. E. F., and others, spoke and declared of Bro. G. H., of Anchor Lodge, No. 801, these words in substance : that the said G. H. was a dishonest man ; that he was a knave and a cheat ; and that he was a liar, to the great injury of the said G. H., and to the common scandal and disgrace of the Masonic Fraternity.

Second Specification.—That the said C. D., on the first day of April, 1859, at Freetown aforesaid, in the presence and hearing of Mr. Y. Z., and others, publicly spoke and declared of the said G. H., who was not present, that he, the said G. H., was a dishonest man, a knave, a cheat and a liar, in violation of the duties of the said C. D. as a Master Mason, to the great injury of the said G. H., and to the common scandal and disgrace of the said Anchor Lodge, No. 801, and of the Masonic Fraternity ; and it is therefore hereby demanded, that the said C. D. be put upon trial therefor.

S. L., *Junior Warden.*

Dated April 9, 1859.

These forms might be indefinitely multiplied, but these will be sufficient to show the manner and importance of specifying time, place and circumstances constituting the offense.

This charge (and that contained in the first form will hereafter be followed) having been presented in open Lodge, and received, the Master thereupon appoints commissioners to hear and try the same, pursuant to the provisions of the constitution, which is entered upon the minutes. The charges need not be entered, but the nature of them should be. It is then the duty of the Secretary immediately to serve upon the accused a copy of the charges, with the following notice annexed :

3.—Notice of Charges.

Bro. A. B. : Take notice, that the within (or foregoing) is a copy of the charges preferred against you, at a stated communication of Triluminar Lodge, No. 800 held on the 9th of April, inst., and

that Bros. R. S., T. U. and V. N. were appointed commissioners to hear and try the same.

P. Q., *Secretary.*

Dated, April 10, 1859.

Should the commissioners determine, at the time the charges are preferred (and it is recommended that they should in all cases, if possible), when and where they will meet for trial, the Secretary may add to the above notice the following : "and that they will meet for that purpose on the 20th instant, at 7 o'clock P. M., at Triluminar Lodge room, at Freetown, at or before which time you are required to answer said charges."

In case the accused absent himself, so that the charges cannot be personally served, the copy may be transmitted by mail, if his residence be known ; if not, after a reasonable time, and after diligent inquiry, the Secretary should report the fact to the Lodge for their further action. In all cases the prosecutor or Secretary should take care that the accused be served with notice of the time and place of meeting of the commissioners for trial, at the time of service of the charges.

The charges being served, it is the first duty of the accused, if he has an objection to any of the commissioners, to make his challenge, that the master, if satisfied that there is ground for it, may supply the vacant place by another appointment. If there be doubts as to its foundation, the master, or other commissioners, may act as triers ; but it is recommended that if there be reasonable objection, or probable cause therefor be manifest, that the commissioner challenged remove all question by resignation.

The tribunal being properly constituted, it is next the duty of the accused to answer the charges. As this must be in every case equivalent to the well-known plea of "Not Guilty," it is scarcely necessary to furnish a form, yet, for the sake of making up a complete record, in cases of appeal, one is subjoined :

4.—Answer.

C. D., in person, denies the charges made against him, and every matter and thing contained in the several specifications of the same, and demands trial thereon.

Of course this answer will vary according to the facts of each case. One specification may be admitted and another denied.

The charge and specifications may be admitted, and matters set up in extenuation or excuse. Assuming the answer to be a denial the issued is formed, and the parties proceed to trial. To procure the attendance of witnesses on either side, some process may be necessary. If the witness be not a Mason, his attendance must, of course, be voluntary ; but a Mason is bound to obey a summons. This may be issued by any master of a Lodge (Constitution § 56), and in the following form :

5.—Summons for Witness.

To Bro. I. J. : You are hereby summoned and required to attend as a witness before the commissioners appointed for the trial of A. B., on certain charges preferred against him, on the 20th day of April, instant, at 7 o'clock P. M., at the Lodge room of Triluminar Lodge, No. 800, in Freetown, and there to testify the truth, according to your knowledge.

K. L., *Master.*

Dated, April 16, 1859.

This may be made to answer for several witnesses, by inserting their names and adding the words "and each of you" after the word "you." The brother disobeying such a summons may be proceeded against as in case of disobedience to any other summons. For this purpose the person serving it should note upon it when and how it is served.

The commissioners, having met for trial, should organize ; that is to say, one of their number (and usually the first named) should preside, though they may choose another for that purpose ; and another of them should be chosen to act as their clerk, and keep the minutes of their proceedings. A copy of the resolution under which they were appointed, together with their appointment, should be furnished them by the Secretary. They should keep minutes of their proceedings, which may be in this form :

6.—Minutes of Commissioners.

The commissioners appointed for the trial of A. B., on the charges a copy of which is hereto annexed (marked A) pursuant to the following resolution (copy resolution), assembled at the Lodge room of Triluminar Lodge, No. 800, on Wednesday evening, the 20th of April, 1859 :

Present : R. S., T. U. and V. N., commissioners. R. S. officiated as chairman, and V. N. was chosen clerk.

A. B. appeared before them and objected to T. U., one of the commissioners, on the ground that he was present at the meeting of the Lodge when the charges were preferred, and voted for their reference.

Bro. T. U. stated that he had formed no opinion on the subject, and the other commissioners decided that he was competent to act as commissioner, to which Bro. B. took an exception.

The charges were then read by Bro. S. L., Junior Warden, together with the answer of Bro. A. B.

Bro. B. requested that P. S., Esq., an attorney and not a Mason, should examine the witnesses on his behalf and assist him in his defense. The commissioners decided against the request, but further decided that he might employ the services of any brother to assist him in defense ; to which Bro. B. took an exception. He then employed Bro. N. O. to assist him as counsel. Bro. O. objected to the form of the charges as being vague and uncertain, but the commissioners decided them to be sufficient ; to which Bro. O. took an exception.

Bro. E. F. was then introduced as a witness by the Junior Warden, and testified as a Master Mason as follows : I am acquainted with Bro. A. B. ; I saw him on Main street, in Freetown, on the first day of April last ; I was on the opposite side of the street ; he appeared to be much intoxicated (objection was made to the *appearance* of accused, but it was overruled and an exception taken) he was there for about half an hour ; he reeled as he walked, &c.

On cross-examination Bro. E. F. further testified : I know that Bro. B. had been sick, &c.

The commissioners then adjourned to meet at the same place on Thursday evening, the 21st April 1859, at 7 o'clock p. m.

Thursday evening, April 21, 1859.

The commissioners met pursuant to adjournment : present all the commissioners and also Bro. L. the Junior Warden and Bro. A. B. and his counsel Bro. O.

Bro. U. officiated as chairman.

Mr. H. C. was then introduced as a witness by the Junior Warden, and stated as follows :

I was in Freetown on the first day of April instant, &c.

The proofs on the part of the complainant here rested.

Bro. O., on behalf of Bro. A. B., then produced the sworn affidavit of Mr. J. B., to which the Junior Warden objected, on the ground that Mr. B. should be produced for cross-examination.

The commissioners sustained the objection on that ground, and Bro. O. took an exception.

Mr. B. was then produced, and the Junior Warden then consented that his affidavit might be read, which was read accordingly, and is hereto annexed (marked B).

The Junior Warden then cross-examined Mr. B., who stated as follows, &c.

The proofs being closed, after hearing both parties, the commissioners decided to meet again on the 23d day of April instant, to determine on their report.

Saturday, April 23, 1859.

The commissioners again met by themselves, and after consultation decided upon their report, a copy of which is hereto annexed (marked C), and notified the parties thereof.

Signed by the Commissioners.

These minutes have been given in this extended form because they present a convenient way of stating certain facts and proceedings on trial. Thus, the statement of formal objections and the grounds of them, together with the decision thereon of the commissioners (which should always be stated), are here set forth; also, that the Junior Warden acted as prosecutor; that the employment of an attorney not being a Mason was not permitted, but that the accused was permitted to have counsel; that the first witness testified in his character as a Master Mason, and that the second witness, not being a Mason, made his statement merely, no oath being administered to either; that the testimony is taken down in the words of the witness, and of course in the first person as he spoke; that the precise point objected to is stated; that the time and place of each adjournment are noted; that a sworn affidavit was not admitted because no opportunity was given for cross-examination; and, finally, that the commissioners met alone and decided upon their report, and then gave notice to the parties; all of which may furnish useful hints to those engaged in such trials, without further comment; it being presumed that

the usual forms of such proceedings and the ordinary rules of evidence are understood and will be observed. It is at the option of the commissioners whether they will admit any one to be present but the parties and the witnesses testifying, but on all such occasions none but Masons should be admitted, except the witness not a Mason, and while testifying.

As the form of the notice given to the parties by the commissioners (Constitution, § 57) may be desired, it is here given, and may be as follows.

7.—Notice of Decision.

To Bro. S., Junior Warden, and Bro. A. B. .

You will each take notice that we have agreed upon and signed our report in the matter of charges against Bro. A. B., referred to us, by which we have found the charges sustained, and Brother B. guilty thereof, and that the expenses of the proceedings be paid by him ; and that we shall present the report to Triluminar Lodge at its stated communication, on the 30th April instant.

(Signed by the Commissioners.)

Dated April 23d, 1859.

The trial being concluded and the report thus agreed upon, the commissioners will have it drawn up in form for the action of the Lodge. This report need not, in the first place, contain anything but the facts found and the conclusions arrived at thereon by the commissioners. These conclusions, like those of any other committee, should be in the form of resolutions, for the definite action of the Lodge. Should the Lodge, on the report coming in, desire to hear the testimony read or any of the decisions stated, it will be the duty of the commissioners to comply.

The report may be in the following form :

8.—Report of Commissioners.

To the W. Master, Wardens and Brethren of Triluminar Lodge, No. 800.

The commissioners appointed for the trial of Bro. A. B., on charges of intoxication heretofore preferred in this Lodge, respectfully report :

That they met at the Lodge room of this Lodge on Wednesday evening, the 20th of April last past, and proceeded to hear and try the matters referred to them.

That objections were presented to Bro. U., one of their number, which they overruled, and also refused to permit Bro. B. to appear by counsel, not being a Mason, and thereupon Bro. N. O. appeared for him. That objections were made to the charges, which were overruled.

That they proceeded to take testimony (in the course of which they decided not to admit a sworn affidavit), and Bro E. F. and Mr. H. C. and Mr. J. B. were examined as witnesses.

That they held three meetings, the last of which was for the purpose of agreeing upon and preparing their report.

That from the testimony before them they find the following facts :

1. That Bro. A. B. was intoxicated with strong and spirituous liquors, in a public place, at Freetown, on the first day of April, 1859.

2. That Bro. A. B. has been at least twice intoxicated in a public place, in Freetown aforesaid, within two weeks previous to the said first day of April, 1859.

They therefore recommend the adoption of the following resolutions :

Resolved, That the charges of intoxication against Bro. A. B., made and presented to this Lodge on the 9th day of April, 1859, are sustained, and that he is guilty of the said charges.

Resolved, That Bro. A. B. be and he is hereby suspended from this Lodge, and from the rights and privileges of Masonry, for the space of three months from this date.

The charges and expenses of the commissioners amount to the sum of three dollars, which they adjudge that Bro. A. B. should pay, of all which they have notified the Junior Warden and Bro. A. B. All of which is respectfully submitted,

Dated, April 23, 1859.

R. S. }
T. U. } *Commissioners.*
V. W. }

If the resolutions be adopted, the Secretary of the Lodge should transcribe them on his minutes, together with the adjudication as to charges and expenses. The resolutions, however, are subject to the action of the Lodge, who may reverse the decision of the commissioners, or, if sustained, may amend the resolution as to the penalty by increasing or diminishing it ; the decision of the com-

missioners, however, as to expenses is final (Cons. § 61.) Should the resolutions be adopted (and for this purpose a majority vote is sufficient, unless the by-laws provide differently,) and the accused be absent from the Lodge, it is the duty of the Secretary to furnish him immediately with a copy of the resolutions and of the award as to expenses, with a notice, which may be in this form :

9.—Notice of Judgment.

To Bro. A. B. :

Take notice, that the foregoing is a copy of resolutions adopted by Triluminar Lodge, No. 800, at their communication held at their Lodge room in Freetown, on the 30th day of April instant, together with a copy of the award made by the commissioners as to expenses.

P. Q. *Secretary.*

Dated, April 30th, 1859.

Thus have been presented the ordinary proceedings from complaint to judgment on a Masonic trial on charges preferred in a *Lodge*. Some of them may be found practically unnecessary, but the complaint, minutes and report are deemed important, and should be substantially followed in every case. Other proceedings, under the title of the Constitution, entitled "Of Trial and Its Incidents," may be adapted to them, varying the allegations to suit the case, and bearing in mind that in all the cases mentioned in section 54 the decision of the commissioners is final, unless an appeal be taken from it. (§ 58.) In these cases the report will be made to the Grand Lodge, and the minutes, with the report annexed, filed in the office of the Grand Secretary, and notice given to the parties by the commissioners. Their report, in such cases, need not conclude with resolutions, but with an award of judgment in the nature of both a verdict and sentence. It may be in his form, in place of the recommendation of resolutions :

10.—Report of Commissioners (another form).

The said commissioners do therefore adjudge and determine as follows :

1. That the charges of intoxication against Bro. A. B., of Triluminar Lodge, No. 800, preferred by Bro. C. D., of Anchor Lodge, No. 801, on the 9th day of April, 1859, are sustained, and that he is guilty of the said charges.

2. That the said Bro. A. B. be and he is hereby suspended from said Triluminar Lodge, and from the rights and privileges of Masonry, for the space of three months from this date.

3. That the said A. B. be adjudged to pay the charges and expenses of the proceedings on this trial.

The charges and expenses, &c., (as in the preceding report, except as to parties notified, and add) and our report has been duly filed with the R. W. Grand Secretary (dated and signed by the commissioners).

The following may be the form of their notice :

11.—Notice of Judgment by Commissioners.

To and :

Take notice that we have this day made and signed our report to the Grand Lodge, by which we have adjudged and determined that Bro. A. B. is guilty of the charges preferred against him, and that he is suspended from Triluminar Lodge, No. 800, and from the rights and privileges of Masonry, for the space of three months, and that he do pay the costs and expenses of the proceedings before us, amounting to the sum of three dollars.

Signed by the Commissioners.

Dated, April 23, 1859.

The subject of Appeals next claims our attention, and we shall still follow the form of proceedings after trial on charges preferred in a Lodge against a member.

The time limited in every case for bringing an appeal is six months (§ 58) ; but where a party is intending to appeal it is advisable that he give notice of it immediately, which may be in the following form :

12.—Notice of Appeal.

To P. Q., Secretary of Triluminar Lodge, No. 800 :

Take notice, that I shall bring an appeal from the action of said Lodge on the 30th day of April, 1859, in passing sentence of suspension on me for three months, to the M. W. Grand Lodge of the State of New York (or the M. W. Grand Master, R. W. Deputy Grand Master, or R. W. District Deputy Grand Master of this district, as he may choose,) on the grounds to be stated in my appeal.

Dated, May 4, 1859.

A. B.

On receiving this notice, the Secretary of the Lodge—or, in all cases not under section 60, the commissioners—will transmit to the Grand Lodge, or Grand officer, as the case may be, a copy of the minutes of proceedings embracing the evidence, with a copy of the report, to the Lodge—marked C and numbered 8—annexed, all duly attested and certified ; and by carefully observing these directions it may always be done promptly. This, if filed with the Grand Secretary, may be furnished to the Grand Lodge, or its Committee on Appeals, or to the Grand officer appealed to, when desired. When the appeal is to a Grand officer, the report may be transmitted to him directly, to be by him afterwards filed with the Grand Secretary. The appellant should next prepare his appeal, which may be in this form :

13.—Appeal.

To the M. W. Grand Lodge of the State of New York (or M. W. Grand Master) :

The undersigned hereby appeals to you from the decision of Triluminar Lodge, No. 800, made April 30, 1859, in passing sentence of suspension on him for three months, and he specifies the following as the ground of his appeal :

1. That F. U., one of the commissioners on his trial, was incompetent to act, having been present at the meeting of said Lodge when the charges were preferred, and voted for their reference.

2. That the commissioners erred in deciding that P. S., Esq., should not be allowed to assist the undersigned in his defense.

3. That the second specification of the charges is vague and uncertain.

4. That the commissioners erred in receiving testimony as to appearances of intoxication.

5. That they erred in rejecting the sworn affidavit of J. R.

6. That the proofs in the case were not sufficient to warrant the finding of the commissioners.

7. That the Lodge erred in passing the resolution of suspension by a majority vote.

All of which appears by the papers, proceedings and evidence in the case.

Dated, May 11, 1859.

A. B.

A copy of this appeal should be served on the Secretary of the

Lodge ; and it is best, also, to serve a copy on the appellate tribunal or officer. Within ten days (this is suggested as an admirable time, there being no regulation on the subject,) an answer should be made to the appeal by the Lodge. As in most cases this is merely taking issue, the form of an answer on appeal may be unnecessary ; yet one is subjoined, as follows :

14.—Answer to Appeal.

Triluminal Lodge, No. 800, answers the appeal of A. B. and
ys :

That the said Lodge denies that there is any error in the proceedings of said Lodge, or of the commissioners appointed for the trial of the said A. B., and further says that the decision of said Lodge in said case is sustained both by the law and evidence therein applicable thereto.

Dated, May 21, 1859.

S. L., *Junior Warden.*

This is very general, and if a specific denial is deemed necessary—taking issue upon each of the grounds of appeal and assigning reasons therefor—it may be made after the foregoing form in commencement, and adding thereto as follows :

Because the said Lodge says as to the first ground of appeal, &c.

And because the said Lodge says as to the second ground of appeal, &c.

The case being thus fairly brought up on appeal, the Grand Lodge or Grand officer may hear the same, either by oral argument, or the appeal and answer thereto may be made sufficiently full to call attention to all the points in the case and the reasons therefor. If the Secretary of the Lodge shall have omitted a transcript of the proceedings of the Lodge, and the same be required to make the case perfectly understood, the Grand Master, Deputy Grand Master, or District Deputy Grand Master may make an order in this form :

15.—Order on Appeal.

OFFICE OF THE GRAND MASTER OF MASONS, }
May 28, 18.. }

To the W. Master, Warden and Brethren of Triluminal Lodge.
No. 800 :

Bro. A. B. having duly appealed from the decision of your Lodge made on the 30th April, 1859, suspending him for three

months, you are hereby required to transmit, by the hand of your Secretary and seal of your Lodge, a transcript of all the proceedings of your Lodge, in the case of the said A. B., from the time of the presentation of the charges against him until the final action of your Lodge thereon, with the several dates thereof, together with all papers and documents relating thereto not heretofore returned, within days from the receipt of this order by you.

Given under my hand and private seal on the day
and year first above written.

....., *Grand Master.*

After argument the appellate tribunal will, with all convenient dispatch, pronounce the decision. If made by a Grand officer, it should be filed, together with the appeal papers, in the office of the Grand Secretary, and may be in this form :

16.—Decision on Appeal.

OFFICE OF THE GRAND MASTER OF MASONS, &c., June 4, 1859.

IN THE MATTER OF THE APPEAL	}
OR	
BROTHER A. B.	

Brother A. B. having appealed from the decision of Triluminar Lodge, No. 800, made on the 30th day of April, 1859, by which he was suspended from the rights and privileges of Masonry for three months, on charges of intoxication ; and having heard the case, I have carefully considered the facts appearing on said appeal, and the grounds of error alleged by him. There does not seem to be any error or irregularity in the proceedings, or in the several decisions of the commissioners on the trial, and the facts of the case warrant the conclusions of the commissioners and the decision of the Lodge.

[If the officers desire to review the facts or comment upon any of the points taken, he may here insert his remarks and reasons.]

My judgment and decision, therefore, is, that the proceedings and decisions of Triluminar Lodge, No. 800, in the case of Bro. A. B., be and the same are hereby affirmed.

....., *Grand Master.*

If the decision be reversed, the appellate officer will vary the second paragraph and give his reasons for dissenting from the con-

clusions of the commissioners and Lodge, and use the word "reversed" in the last paragraph, instead of "affirmed." Should he desire to make any special order in the case, it may be added at the end.

When an appeal is taken from the decision of a Grand officer, on appeal to the Grand Lodge the case will be heard on the papers which were before him, and it will only need the following and final form of an appeal to bring up the matter, which should be served on the Lodge through its proper officer, a reasonable time (say twenty days) before the annual communication of the Grand Lodge, and a copy transmitted to the Grand Secretary forthwith.

17.—Final Appeal to Grand Lodge.

To the M. W. Grand Master (or R. W. Deputy Grand Master) and the W. Master Wardens and Brethren of Triluminar Lodge, No. 800 :

The undersigned, A. B., hereby appeals to the M. W. Grand Lodge of the State of New York, from the decision of the M. W. Grand Master, made in and by his order of June 4th, 1859, in the case of this appellant, affirming the decision of said Lodge on the 30th April, 1859, in the same case, on the grounds particularly stated and set forth in his appeal to the M. W. Grand Master, dated May 11, 1859, and respectfully prays your consideration thereof and judgment thereon.

Dated, June 6, 1859.

A. B.

In the nature of the case, no answer to this appeal is required ; and when the appeal comes before the Grand Lodge it will take the direction prescribed by its rules and usages.

From the foregoing general forms and directions, sufficient may be gathered to apply to every case of Masonic discipline and trial, between any parties and whatever may be the decision. To have extended the forms, or adapted those given to every varying change, would be great labor without adequate benefit, and especially in the great variety of charges. It should be remarked that, when the charges are based upon a section of the constitution, or of the Lodge by-laws, it should be plainly and distinctly referred to.

Should the accused admit the charges when served upon him, proof of such admission or confession will be all that the commis-

sioners are required to have made, and they will make up their minutes, and report accordingly, adopting the foregoing forms.

If the accused fails to appear and answer the charges after personal service, the Commissioners may proceed, after taking proof of such service, to take proof of the charges, and in such case the Master should appoint some brother to appear for him. The minutes and report in such cases should be full, and the forms given can readily be modified to suit such a state of facts.

DISPENSATION TO A LODGE TO CONTINUE ITS LABORS, AFTER THE
DESTRUCTION OR LOSS OF ITS WARRANT.

WE,, Most Worshipful Grand Master of Masons, in and for the State of, to the Worshipful Master, Wardens, and members of Lodge, No., held in GREETING:

WHEREAS, our Right Worshipful Grand Lodge, by warrant under the hands of the then R. W. Grand Officers, and seal of the Grand Lodge, bearing date the day of in the year of our LORD one thousand hundred and, and of Masonry five thousand hundred and, and recorded in the book of warrants, page, authorized the holding of a Lodge under their jurisdiction, in, or within five miles thereof, to be called No., which Lodge was duly constituted on the, and the labors thereof carried on agreeably to the Ancient Landmarks, so far as our Grand Lodge has information respecting the same: And, WHEREAS, it has been represented to us that the said warrant has been lost or mislaid:

Now, therefore, by virtue of the powers and authorities in us vested, we do hereby authorize, empower, and request you, the present, and succeeding Worshipful Master, Wardens, and members of the said Lodge, No., to continue your Masonic labors, in the same full and complete manner, to all intents and purposes, as you could, or might legally have done, if your said warrant had not been and was still in existence, agreeably to all the usages, rules and regulations of the ancient craft, and especially to those of our Grand Lodge, and not contrarywise.

Given under our hand and seal, at the city of . . ., in the State of . . ., this . . . day of . . ., in the year of our LORD one thousand eight hundred and . . ., and of Masonry five thousand eight hundred and . . .

[L. S.], *Grand Master.*

Attest,, *Grand Secretary.*

CERTIFICATE OF ELECTION.

The certificate of the election of officers in a Subordinate Lodge should be in the following form, and said officers cannot be recognized as members of the Grand Lodge until a proper certificate of election is filed in the Grand Secretary's office :

Be it known, that on the day of A. L. 58., at a regular meeting of Lodge, No. .. held in the, county of in the State of, our worthy Brother was elected Master ; our worthy Brother Senior Warden, and our worthy Brother Junior Warden of the said Lodge, for the ensuing year, and that said Master and Wardens have been duly installed.

In testimony whereof we, the members of the said Lodge, have caused the seal thereof to be hereunto affixed, and our Secretary to sign the same.

[L. S.]

..... Secretary.

FORM OF A PROXY.

The Proxy of the Subordinate Lodges should be in the following form, viz :

At a meeting of Lodge, No., held at, in the county of, in the State of, on the ... day of ... A. L. 58..

Resolved, That our Worshipful Brother, Past Master (or Master, as the case may be,) of Lodge, No., be and he is hereby appointed Proxy, to represent this Lodge in the Grand Lodge of the State of, and he is fully empowered to act in our behalf, in all the transactions of the Grand Lodge, as effectually as if we ourselves were personally present.

All which we have caused to be certified by our Master and Wardens, and the seal of our Lodge to be affixed.

[L. S.]

....., Master.

....., Senior Warden.

....., Junior Warden.

....., Secretary.



JEWISH HIGH-PRIEST IN FULL SACERDOTAL ROBES.

GUIDE TO THE ROYAL ARCH CHAPTER.

BY

JAMES L. GOULD, 33°, and JOHN SHEVILLE, 33°,

PAST GRAND HIGH PRIESTS OF CONNECTICUT AND NEW JERSEY,

ETC.

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INTRODUCTION.



THE antiquity of Freemasonry is generally conceded by all, whether friend or foe; and while some have asserted that "from the commencement of the world we may trace the foundation of Masonry,"* others have deduced its rise at a later date, from the societies of operative Masons and cathedral builders of the middle ages,† and still others, preferring a middle ground, derive its origin from the building of Solomon's Temple at Jerusalem. Whatever be the date of its establishment almost all writers are agreed in assigning to the Order an antiquity whose years cannot be definitely measured. Nor is it necessary that we should be able to state its age with precision.

The Order does not depend on its antiquity for its value to the world. Were it but the creation of yesterday this fact would not impair the force of its solemn obligations, diminish its claims upon the good-will of mankind, nor lessen in any degree the sublimity and importance of its teachings. The great popularity of Freemasonry among the good and great, its acknowledged age, its inherent vitality, and its long existence against the combined attacks of religious fanaticism, bigoted intolerance, and blind prejudice, while other human societies have faded away and are forgotten, may indeed serve to convince the world that it has within it the elements of Truth and Virtue; may indeed prove to the candid mind that the Order has been in a special manner watched over and protected by Divine Providence; but to the intelligent Mason these things in themselves are of little worth. He regards the Order as the custodian of great and sublime truths, and loves it for what it is, and not simply for what it may have

* Webb's Monitor.

† Steinbrenner's Origin.

been in the past. He follows its teachings because they lead him upward and onward to a higher and better condition.

Freemasonry has been defined by an eminent American writer,* to be "the most perfect and sublime institution ever formed for promoting the happiness of individuals or for increasing the general good of the community." It has also been said to be a "beautiful system of morality veiled in allegory and illustrated by symbols." This definition of the institution has been generally considered as more especially applicable to the first three degrees, which have been called *par excellence* "Symbolical Degrees;" but, when properly understood and conferred, the Chapter Degrees are equally entitled to the name. Indeed they have a higher claim to the title, because the symbolism of the first six degrees in regular and successive steps, bears the same relation to the Grand Omnific Symbol of TRUTH brought to light in the Royal Arch Degree, that the shadow does to the substance.

The system or ritual of the first three degrees which are the foundation of all Masonic science is essentially the same in all nations and climes, but differences have always existed in the higher degrees as practiced in different countries. It may be owing to this cause that few, comparatively speaking, Royal Arch Masons have understood the full import of the symbolism of the Chapter Degrees; and hence most of our Masonic writers and teachers have been contented with giving necessary instructions for the use of the ritual and ceremonies of the Order. The only work published in this country professing to teach the symbolism of these degrees is Dr. A. G. MACKAY's excellent one, entitled "The Book of the Chapter." This distinguished author has accomplished much good by drawing the attention of the Royal Craft to some of that sublime symbolism which is the glory and beauty of the institution. It may now be said that never before in the history of the Order was there so general a demand among intelligent craftsmen for light on these important subjects. To obtain, however, anything like a correct knowledge of the Royal Art it is necessary to understand something of the con-

*Dr. Dalcho. Orations, p. 7.

dition of the Order at the time of its introduction into this country. To do this we must study the rise and progress of Royal Arch Masonry in the British Isles and to some extent on the continent of Europe. It is therefore proposed to give a concise history of the origin of the Royal Arch and appendant degrees in those countries, as contained in the valuable works of Dr. OLIVER and other historians.

HISTORY OF THE ENGLISH ROYAL ARCH.

DERMOTT'S DEGREE.

At what time Freemasonry was introduced into England, or by whom, it is now utterly impossible to tell. It is true, there exist many traces of it at an early period; but the first authentic account of it is the history of the assembly of Masons at York A. D. 926, at which EDWIN presided as Grand Master. From this memorable convention originated the well-known title of Ancient York Masons. At this assembly many old writings were produced in the Greek, Latin, and other languages, from which the Constitutions of the English Lodges were derived. By virtue of the charter granted by ATHELSTANE all the Masons of the kingdom were convened, and a Grand Lodge was established for their government. The history of this Grand Lodge for many centuries is involved in very great obscurity, on account of the destruction, in the year 1720, of many valuable papers and records, by over prudent brethren,* who, fearing the effect of their publication, took that means to prevent it. It is frequently alluded to, however, and continued to exist until some years after the revival, as it has very properly been called, which took place A. D. 1717. At that time it bore the title of "The Grand Lodge of all England," though in fact it exercised no jurisdiction in the south of England. Indeed it would appear that the Grand Lodge at York was little more than an annual assembly of Masons, whose main usefulness consisted in its being the conservator of the primitive Gothic Constitutions and Charges..

* Dr. George Oliver. Origin of the Royal Arch.

A. D. 1717 only four lodges existed in the south of England. On St. JOHN the Baptist's day, in that year, an annual assembly or feast was held for the first time in many years, by the members of those lodges, a Grand Lodge formed under the title of "The Grand Lodge of England," and ANTHONY SAYRE, Esq., was elected Grand Master of Masons. Previous to this time there were no stated or chartered lodges; but a sufficient number of Masons, met together in a certain district, having among them a Master Mason, had ample power to make Masons, without warrant or charter. It was now determined, however, by the new Grand Lodge that this right should be restricted to certain fixed lodges, regularly constituted and chartered by the warrant of the Grand Master approved by the Grand Lodge. But this right to make Masons must be understood to apply only to Entered Apprentices; for the Old Regulations say that "Apprentices must be admitted Fellow-Crafts and Masters only here" (that is in Grand Lodge) "unless by a dispensation from the Grand Master."*

From this it is evident that few of our ancient brethren ever progressed farther than the first degree, which is corroborated by the fact that Entered Apprentices were then members of the Grand Lodge.† In early times, indeed, no one was called a Master Mason until he had become Master of his Lodge.‡ This rule was modified by a new Regulation adopted November 22, A. D. 1725, which ordained that "The Master of a Lodge with his Wardens, and a competent number of his Lodge, assembled in due form, can make Masters and Fellows at discretion."

About this time many other new Regulations were proposed and adopted, which had, and still have, great influence on the Order. First in importance among these was the one allowing the admission of members without regard to occupation or pursuit. Previous to this era the society was composed mostly of operative Masons, with an occasional exception in favor of men distinguished for rank, scientific attainments, or position in civil life, or those who had rendered some eminent service

* Old Regulations. Art. x.

† Old Regulations. Art. xxxix.

‡ Old Charges. Note to Art. iv.

to the Craft. In order to increase its membership and extend the influence of the Order, the proposition was agreed to that the privileges of Masonry should no longer be restricted to operative Masons, but men of all trades and professions should be admitted to the rights and benefits of the institution on being regularly approved. From this point the Fraternity rapidly acquired popularity and influence. Men of rank and position sought affiliation with the Order, and there came knocking at its doors men of talent and learning. These men applied themselves to the study of its symbols and allegories, and by their labors the dust and rubbish of centuries were removed from the foundation of the old Temple of Operative Masonry, and the new Temple of Speculative Masonry was reared in all its beauty and grandeur, to bless the world in which it was erected.

But this did not satisfy the selfish purposes and ambitious designs of some, who had sought and unfortunately obtained admission to the Order. These men, failing to secure at once the full measure of their ambition, soon became disturbers of the peace and harmony of the Fraternity, as many others have done since, for similar reasons. Hence arose the famous schism among the English Masons, which, continuing for seventy years, has filled the Masonic world till this day, and probably for all time to come, with those differences in rituals, the efforts to remove which have exhausted the ingenuity of man. This schism originated* with some unruly spirits, who, being exceedingly anxious to obtain the Master's degree, prevailed on some inconsiderate Master Masons to open an illegal Lodge, and to raise them to that sublime degree. This was done without the authority or sanction of a warrant, and in direct violation of the Regulation adopted by the Grand Lodge at the revival. At length the facts became known, and complaints were preferred against the offending brethren at the Quarterly Communication of the Grand Lodge in June, A. D. 1739. The schismatics, being joined by others of like character, in defiance of the Grand Lodge opened Lodges in

* Dr. Oliver. Some account of the schism, etc. The student who wishes to thoroughly understand this subject should read Dr. Oliver's work.

various parts of London. The Grand Lodge of England now expressly ordered the regular lodges not to admit the seceders as visitors or to countenance or acknowledge them in any way whatever, at the same time adopting as a means of prevention, the systems being the same, a slight change in the forms of recognition.* The seceders at once seized on this circumstance with exultation, accused the Grand Lodge of having deviated from ancient usage and violated the Landmarks, and made it a pretext for stigmatizing the regular Grand Lodge and its adherents as *Modern Masons*. They at the same time appropriated to themselves the exclusive and honorable title of "*Ancient York Masons*." Taking advantage of this popular cry they organized a Grand Lodge† and by their zeal soon gained a wide popularity. Persons of rank were induced to enrol themselves under their banner; and as a means to extend their popularity, they professed to confer benefits and reveal secrets to their initiates not understood by the "*Moderns*," or adherents of the regular Grand Lodge.‡ They at the same time asserted that the latter did not possess the true "*Master's part*," or third degree. In the year 1756 LAURENCE DERMOTT§ published his *Ahiman Rezon*, and therein boldly affirmed that "*Ancient Masonry consists of four degrees, the three first of which are those of the Entered Apprentice, the Fellow-Craft,*

* Northouck. Const. p. 240. "To accomplish this purpose more effectually, some variations were made in the established forms."

† The date of the organization of this body has been variously stated. Dr. Mackey, in his *Lexicon*, gives the date as 1739. Pierson, in his *Traditions*, gives it as having occurred about 1753. Preston asserts that the seceders continued to hold their meetings without acknowledging a superior until the year 1772, when they chose for their Grand Master the Duke of Athol, then Grand Master elect of Scotland. Sandys, in his "*Short View*," says they (the *Ancients*) established their Grand Lodge in London in 1757. In certain testimony taken by commission in England, for use in the New York difficulty some years since, Bro. White, at that time the venerable Grand Secretary of the Grand Lodge of England, says, under oath, in answer to a question, that the Athol or *Ancient* Grand Lodge was formed in 1752. This ought to settle the question.

‡ *Ahiman Rezon*, pp. 30. 70.

§ Laurence Dermott was an Irish Mason of ability, who affiliated with the so-called *Ancients*, and was for many years their Grand Secretary. He was afterward the Deputy Grand Master of that body, and to his zeal and talents the *Ancients* owed very much of their prosperity and influence.

and the sublime degree of Master; and a brother being well versed in these degrees, and otherwise qualified as hereafter will be expressed, is eligible to be admitted to the fourth degree, the Holy Royal Arch. This degree is certainly more august, sublime, and important than those which precede it, and is the summit and perfection of Ancient Masonry.”*

The earliest reference to the Royal Arch as a separate or fourth degree that I have met is the following from Dr. FITFIELD D'ASSIGNEY, published in 1744. The brother says: “Some of the Fraternity have expressed an uneasiness at the Royal Arch being kept a secret from them, since they had already passed through the usual degrees of probation; but I cannot help being of the opinion that they have no right to any such benefit, until they make a proper application and are received with due formality as having passed the chair and given undeniable proofs of their skill.”

It is well known by all Masonic students that originally the essential or grand feature of the present Royal Arch Degree was given as a concluding section or completion of the “Master’s part.” The loss and recovery were so arranged as to follow each other in the same ceremonial. This was undoubtedly the case at the time of the revival, A. D. 1717.

This is conclusively shown by the consideration of the following facts. The first warrant for opening a Lodge in France was granted in 1725 by the Grand Lodge of England to Lord DERWENTWATER and others; and Dr. OLIVER asserts that he has in his possession a French floor cloth of about that date in which the true M. W. is to be found in its original place. Again, the early lectures in use at the time of the revival show conclusively that the Master’s degree was then complete in itself.†

Soon after the revival, in 1720, ANDERSON and DESAGULIERS were authorized to revise the lectures. Their revision continued in use until about A. D. 1732, when MARTIN CLARE was authorized to prepare a new revision. Neither of these contained any evidence of a fourth degree.

* Preamble to the original laws of R. A. Degree.

† Lectures of Sir Christopher Wren.

After a full and careful study of the subject, Dr. OLIVER asserts that the earliest mention of the Royal Arch which he can find is in the year 1740.* DERMOTT confesses that the Royal Arch was first practiced in England by the so-called Ancients.† The separation of its concluding portion from the ancient Master's degree, and its erection into another grade or degree, was unquestionably the work of the schismatics. This must have been done between the years 1740 and 1744, and circumstantial evidence would seem to fix the time at or very near the former year.

The *Ancients* having been effectually excluded from the lodges adhering to the Grand Lodge of England, by the adoption of the slight change in the ritual before mentioned, resolved on retaliation. In order to render the schism more complete, and also make amends for their outlawry by the constitutional Grand Lodge, they determined to mutilate the third degree, and from its concluding portion establish a fourth grade, which they called the Holy Royal Arch.

They undoubtedly obtained the idea of this change, and also of the title which they gave the new degree, from Chevalier RAMSAY,‡ who visited England in 1740, and attempted to induce the Grand Lodge of England to adopt his new inventions.§ His

* Dr. Oliver. *Origin of English Royal Arch*, p. 19.

† Ahiman Rezon, p. 114.

‡ Ramsay was born at Ayr, in Scotland, in 1686, and died in France in 1743. He was a man of extensive learning, and a faithful follower of the fortunes of the Pretender; and, it is said, attempted to make Freemasonry subservient to the interests of the house of Stuart. He advanced the theory that the institution arose in the Holy Land during the crusades, as an Order of Chivalry, and originated several new degrees based upon that theory. Among these were three degrees called Scotch Mason, Novice, and Knight of the Temple. In 1728 he also introduced another grade known as Ramsay's Royal Arch. This degree is not the Royal Arch of England, Ireland, or the United States, and is more properly termed the "Arch of Enoch."

§ The date of this attempt of Ramsay is differently stated. Dr. Mackey, in his *Lexicon*, gives the date as 1728. Dr. Oliver, in his "*Revelations of a Square*," states the origin of Ramsay's Degrees to have been in 1725, and the same author, in his "*Origin of the English Royal Arch*," uses this language: "In 1740 he came over to England, and remained in this country more than a year," etc. In another place Dr. Oliver says Ramsay's Degrees were originated in 1728. A. T. C. Pierson, in his *Traditions*, gives the date of Ramsay's Royal Arch "about 1740, and further says that "about A. D. 1740 Chevalier Ramsay appeared in London."

schemes being rejected by the constitutional Grand Lodge,* he without doubt made overtures to the Ancients, which were more successful. By a comparison of the ritual of RAMSAY'S degree with the earliest ritual of the Royal Arch of DERMOTT, as practiced by the Ancients, it is apparent that DERMOTT and his colleagues must have had a knowledge of the former in constructing their own degree. The learned Dr. OLIVER indeed asserts his belief that in the earliest arrangement of the English degree the details of RAMSAY'S degree formed one of the preliminary ceremonies.† Nothing is therefore more probable than that DERMOTT made use of RAMSAY'S degree as the foundation on which to construct his own.‡ This belief is confirmed by many esoteric reasons, which cannot be written.

Having thus briefly traced the origin of DERMOTT'S degree, or the Royal Arch of the *Ancient* Masons, used by them until the union between the Grand Lodges in 1813, we will recur to the introduction of the degree among the *Moderns*.

DUNCKERLEY'S DEGREE.

THE Grand Lodge of England for many years after the origin of DERMOTT'S degree knew nothing of the Royal Arch, and continued the practice of the first three degrees, including the brief completion of the third degree. In the year 1755 it was currently reported among the brethren that some of the members of Lodge No. 94 had been on the continent and there witnessed extraordinary manifestations in Ancient Masonry, which that Lodge had agreed to practice every third lodge night. This Lodge being composed mostly of members who had been affiliated with the *Ancients*, though then acting under a charter from the Grand Lodge of England, was not in the best repute; which gave currency to the report. The Deputy Grand Master, Dr. MANNINGHAM, at once visited the Lodge, and there learned that this pretended *Ancient* Masonry was

* Dr. Oliver. Origin of English Royal Arch, p. 18.

† Dr. Oliver. Origin of English Royal Arch, p. 19, and note.

‡ That Dermott was the master spirit in its fabrication is fairly to be inferred from his well known ability and position among the Ancients, and also from the fact that he never denied its authorship when charged with it.

nothing more than a mixture of what is now known as RAMSAY'S Royal Arch with DERMOTT'S degree, the principal feature of which was a transfer of the real Landmark of a Master Mason to a new degree, which was unknown and unrecognized by the Grand Lodge of England.*

At the ensuing Grand Lodge, March 20, 1755, Dr. MANNINGHAM communicated a statement of these irregularities, when it was unanimously resolved—

“That the meetings of brethren under any denomination of Masons, other than as brethren of this our ancient and honorable society of Free and Accepted Masons, is inconsistent with the honor and interest of the Craft, and a high insult on our Grand Master, and the whole body of Masons.”†

This appears to have been the first intimation that the Constitutional Grand Lodge had ever received in regard to the innovations made by the *Ancients*, and the language of the resolution it will be observed is exceedingly guarded—a good example for more modern times. However, the Lodge No. 94 persisted in holding the obnoxious meetings, and at the next quarterly communication of the Grand Lodge a vote was passed erasing that Lodge from the list of regular lodges. From these facts it is evident that the Royal Arch, in the form of a separate degree, was at that time wholly unknown to the *Moderns*.

It soon became, from this action of the Grand Lodge and the contumacy of Lodge No. 94, a subject of discussion and controversy. Something of the feeling thus engendered may be seen in the following circumstance: In 1758 an *Ancient* Mason applied to the *Moderns* for pecuniary relief, and the Grand Secretary of the Grand Lodge in reply stated: “Being an *Ancient* Mason, you are not entitled to any of our charity. The *Ancient* Masons have a Lodge at the ‘Five Bells’ in the Strand and their Secretary’s name is DERMOTT. Our society is neither *Arch*, *Royal Arch*, nor *Ancient*, so that you have no right to partake of our charity.”‡ From this it is apparent also that

*Dr. Oliver. Revelations of a Square, p. 296.

†Minutes of Grand Lodge, 1755.

‡Ahiman Rezon. Introduction, p. xi.

the Moderns so late as 1758 had not adopted the new degree. About this time,* however, the Rite of Perfection arose in France, and the Royal Arch of that rite, known as "Knight of the Ninth Arch," soon superseded the degree of Chevalier RAMSAY, and may have had some influence in molding subsequent events. About this time a man named THOMAS DUNCKERLEY appeared among the Masonic celebrities of the eighteenth century.† He was a person of rare talents, and exerted during his career a great influence upon the Order, as will be seen. He is described by Dr. OLIVER as "the oracle of the Grand Lodge, and the accredited interpreter of its Constitutions."‡ DUNCKERLEY was authorized by the Grand Lodge somewhere about A. D. 1770§ to construct a new code of lectures by a careful revision of the existing ritual, which last was based on the lectures of Dr. MANNINGHAM|| and MARTIN

* Dr. Oliver says in this year (1758) arose the Rite of Perfection, in which he is followed by several other writers, among whom is Pierson; but Dr. Mackey (Lexicon, p. 344,) makes the date to have been four years earlier. From manuscripts in my possession I am inclined to think its origin must have been still earlier. Great numbers of degrees were originated about the middle of the eighteenth century, which are now entirely obsolete, and whose names even are nearly forgotten.

† Thomas Dunckerley is said to have been an illegitimate son of George II. He is described as possessed of a most brilliant intellect. The first public mention of his name I have met, is in connection with the delivery of an address or charge at Plymouth, in 1757. He was appointed Provincial Grand Master for Hampshire in 1766; and for his zeal in the Royal Art, the Grand Lodge resolved that he should rank as a Past Senior Grand Warden. He was Master of a Lodge in 1770, and is said by Pierson (Traditions, p. 322,) to have been Grand Master. But this is probably a mistake as I can find no record of the fact. He is said by Oliver to have been Grand Superintendent and *Past Grand Master* of Royal Arch Masons for the county of Bristol and other counties, under the patronage of the Duke of Clarence, and also Most Em. and Sup. Grand Master of Knights of R. C.; Templars, K. H., etc., of England. Dr. Oliver states that he introduced a revised lecture into the Military Degrees which was in use many years under the name of "Dunckerley's Sections." He died at Portsmouth, England, in November 1795, having been honored and esteemed by all who knew him.

‡ Dr. Oliver. Revelations of a Square, p. 90.

§ Steinbrenner. Origin of Masonry, p. 159. Dr. Oliver. Revelations of a Square, p. 91.

|| It is impossible to give the date when the lectures of Dr. Manningham were promulgated. It must have been somewhere between 1745 and 1755. They never entirely superseded the lectures of Clare.

CLARE.* DUNCKERLEY was a person well fitted for that task. "His views of Masonry were liberal, and he despised sectarian controversy. He frequently visited the *Ancient* Masons' lodges for the purpose of ascertaining what was the actual difference between the two systems, as LAURENCE DERMOTT, in the Ahiman Rezon, had confidently boasted of the superiority of their mode of work over that recommended by the legitimate Grand Lodge; and he carefully culled its flowers, and transplanted them into Constitutional Masonry; for he actually found amongst the *Ancients*, to his undisguised astonishment, several material innovations in their system, including some alteration of the Old Landmarks, and a new application"† of an important item in the third degree. He at once determined to introduce the essential features of this novelty into his own revision of the lectures.

Divesting the DERMOTT degree of many crudities, and in fact substantially rearranging it, he rewrote its lecture, adapting it to his craft lectures, and presented the whole to the Grand Lodge. He had executed his task so well that the Grand Lodge at once adopted his revision of the lectures, the Royal Arch included, without amendment or alteration, and enjoined its practice on all the lodges under its jurisdiction.‡ But Dr. OLIVER regrets that DUNCKERLEY did not still further improve the ritual of the Royal Arch Degree, from the materials which he derived from the *Ancients*, observing, with much force, that he could not have failed to see their incongruity.§ It must be remembered, however, that even the attempt to introduce the Royal Arch at all into the ritual of the *Moderns*

* Martin Clare remodeled the then existing lectures about the year 1732. His system was an amplification and expansion of the previous systems. His version of the lectures is said to have been so judiciously drawn up that, in the language of Oliver, "its practice was enjoined on all the lodges under the Constitution of England, and all former lectures were abrogated and pronounced obsolete. In his lectures we find the first allusion to the symbol of the *point within a circle*, though the point itself had been briefly mentioned in the lectures of Anderson.

† Dr. Oliver. *Revelations of a Square*, p. 90.

‡ Dr. Oliver. *Revelations of a Square*, p. 91. *Steinbrenner's Origin*, etc. p. 160.

§ Dr. Oliver. *Insignia of the Royal Arch*, p. 11.

was a bold step, and one which would have utterly ruined the Masonic influence of a weaker man. As it was, it required all DUNCKERLEY'S own influence, supported by the patronage of the Duke of Clarence, to carry the project through the Grand Lodge. For although it was adopted by that body by a large majority, yet it met vigorous opposition from the minority.

DUNCKERLEY'S degree was given as an additional *Master's part*, or, in other words, was simply an amplification or expansion of the original completion of the third degree.* It involved however a further removal of the true M. W., than had been usual, which the older members conceived to be such an innovation that they bitterly opposed the adoption and use of the ritual.

It was not until A. D. 1779 that the new arrangement became generally acquiesced in, as we shall see.

Other additions to the ritual were made by DUNCKERLEY in this system of lectures, a description of which is foreign to our present purpose; but we may say, in passing, that among these novelties were "the theological ladder with its three rounds of Faith, Hope, and Charity," and also "the lines parallel" as symbolic of the two Saints John, this last, by the way, being an innovation which should have never gained currency in a universal institution.

A. D. 1772 PRESTON† published in London the first edition of his work entitled "Illustrations of Masonry by WILLIAM

* Dr. Oliver, in a note on page 91 of his *Revelations of a Square*, says, "I have in my possession a copy of the R. A. Lecture which was introduced into Grand Lodge on the above occasion. It is a curious and interesting document, as constituting a fair evidence of the nature of R. A. Masonry at its commencement in 1740."

† William Preston was a Scotchman by birth, and a man of marked ability. To his labors as a ritualist and historian Masonry is much indebted. He came to London in 1760, and soon after was initiated in a new Lodge working at the time under a dispensation from the *Ancient* Grand Lodge. Having made the acquaintance of James Heseltine, afterward Grand Secretary of the *Moderns*, he became doubtful of the legitimacy of the *Ancients*, and was induced to connect himself with a regular Lodge under the Grand Lodge of England. From this time his advancement in the Order was rapid until he came to exert an influence second to no other person. [See Stephen Jones' *Biography of Preston*.]

PRESTON.”* At this period a literary taste was arising among all classes of society, and its influence began to be felt upon the Masonic Fraternity. A general desire for a more polished ritual was the natural consequence; and hence a revision of the lectures was again demanded, if the Order would meet the exigencies of the times. PRESTON set himself earnestly at work to prepare for this labor, the necessity of which had made itself manifest to his active mind. He sought information from every available source, compared all the existing rituals, and at length produced what is known the world over as the “Prestonian Lectures.” These lectures were used by the dependencies of the Grand Lodge of England until the Union A. D. 1813.†

About the same time another Masonic light was beginning to shine. I refer to WILLIAM HUTCHINSON, who published in 1775 his first edition of “The Spirit of Masonry,” a work of much merit.‡ The reader of that book will be struck, however, with the fact that the work contains scarcely a vestige of an allusion to the Royal Arch.§ The same is true of PRESTON’S “Illustrations;” for the slightest allusion to that degree does not appear in the edition of that work published in 1781,

* This work went through many editions, and was universally conceded among the regular Masons to be the standard book of the Order, even so late as the Union in 1813. It was first reprinted in America in the year 1804, and I have before me an edition printed in London so late as 1840. The Freemason’s Monitor, published in 1797, by Webb, was a reprint of Preston’s work to a very large extent, so far as the first three degrees. Webb’s lectures in those degrees were only a revision of the Prestonian system. Preston divided the first lecture into six sections, the second into four, and the third into twelve sections. Webb simplified this construction, but undoubtedly derived most of his ritual from the system of Preston. It has been said that Webb visited England to obtain information from Preston himself, but this is a mistake.

† Dr. Oliver asserts (Revelations of a Square, p. 127,) that Preston first presented his lectures to a meeting of Grand Officers and other eminent brethren held at the Crown and Anchor Tavern in the Strand, on Thursday, May 21, 1772.

‡ William Hutchinson was an attorney of extensive practice, and was greatly respected for his literary acquirements and his cultivated mind. He was for many years Master of a Lodge; and died April 7, 1814, at the advanced age of eighty-two years.

§ Steinbrenner (Origin, etc., p. 161,) says: “It is supposed that Hutchinson and Preston at length united,” and “that the lectures of the former were merged into those of the latter.”

though the next edition (1788) contains several Royal Arch odes by DUNCKERLEY and others.

The Royal Arch Chapter as a separate body, but under the authority of the Grand Lodge, was established in London some time prior to 1780,* and yet it did not receive the slightest notice from PRESTON in his edition of the next year, a fact which would seem to warrant the conclusion that even then the Royal Arch was not in very high repute among the *Moderns*.

At this time the title "Excellent" was applied to the degree and its possessors.†

A brother who had received the degree was said, in the ritual and also in the certificates issued in those days, to have been "passed" to the "Supreme Degree of Excellent R. A. Mason."‡

The first Book of Constitutions of the Royal Arch was issued in 1786 by the "Supreme Grand Chapter." The regulations contained in this Book of Constitutions were agreed to, however, May 10, 1782, and it is said were drawn up by DUNCKERLEY.§

It will be borne in mind by the reader that the *Ancients* had at this time a Grand Chapter and a system of laws for the government of the Royal Arch, and that the DERMOTT lectures were used by them without having undergone any essential change.

* William Sandys, in his "Short View," states that this occurred in 1777 or thereabouts. Dr. Oliver, in his "Origin of the English Royal Arch," gives it as his opinion that the body referred to was established in 1779. Clavel contends that the Royal Arch Degree originated in 1777; but he probably refers to the establishment of the Royal Arch Chapter.

† Dr. Oliver. *Origin of the English Royal Arch*, pp. 24-27.

‡ As these certificates show how the chapter was then held (at the time of the formation of the Grand Chapter), it may be interesting to transcribe one. "We the three Chiefs and Scribe, whose names are hereunto subscribed, do certify that in a Chapter of Holy Royal Arch, convened and held under the sanction and authority of the worshipful Lodge No. —, our beloved brother A. B. having delivered to us the recommendation of the Lodge — hereunto subjoined, and proved himself by due examination to be well qualified in the several degrees of Apprentice, Fellow-Craft, and Master Mason, and having passed the chair, was by us admitted to the Supreme Degree of Excellent Royal Arch Mason." From this it appears that "passing the chair" was then a prerequisite for the Royal Arch Degree.

§ Dr. Oliver says these Regulations were agreed to by the *constitutional Grand Lodge*. *Origin*, etc., p. 9.

Thus the Royal Arch Degree was practiced under these two distinct and antagonistical jurisdictions until the union of the two Grand Lodges in 1813.

It was during this unsettled period that the Royal Arch was generally introduced into America, and as might be expected the same difficulties and disturbances were transplanted into this country as already existed in England. Before our investigation of the American system, however, it will be more in accordance with our design to complete our consideration of the English Royal Arch.

THE UNION.

THE election of the Duke of Athol as the Grand Master of the *Ancients* at once gave rise to the closest alliance between them and the Grand Lodges of Scotland and Ireland, inasmuch as that nobleman was then also the Grand Master of Scotland. This cordiality between these several Grand Lodges induced the *Moderns* to make an effort in the year 1801 to bring about a union of their Grand Lodge with that of the *Ancients*, or Athol Masons, as they now began to be called. This effort, however, had no immediate effect, not being met with a corresponding spirit by the *Ancients*.

The next step toward a reunion of the Craft originated in 1803, with the Earl of Moira, the Deputy Grand Master of the Grand Lodge of England. At the grand festival of St. ANDREW, holden at Edinburg, Nov. 13, in that year, Lord MOIRA, who was present as an invited guest, introduced the subject of the schism in England, and explained the action of the Grand Lodge of England in the premises. This led to mutual explanations between the Grand Lodges of England, Scotland, and Ireland, and a most friendly intercourse between these influential bodies.* This good feeling was still further confirmed by the election of the Prince of Wales as Grand Master of Scotland, he already holding that honorable position in the Grand Lodge of England. This alliance between these several Grand Lodges, and their earnest wishes publicly expressed that the schism might be healed, seem to have

* Oliver's edition of Preston, p. 277.

made a strong impression on the *Ancients*, who, becoming alarmed lest this strong coalition should overthrow their authority and influence, now became exceedingly anxious to complete the reunion of the two bodies. This disposition was undoubtedly still further increased by the fact that all the differences between the two systems in the United States, where both had been early planted, were already settled or in process of settlement. The difficulties constantly arising among the Craft, from the existence of the two organizations, had become so irksome that all right-minded men were anxious to see the schism brought to an end, and the most influential members of the Order upon either side interested themselves to promote a settlement of the trouble. But it was necessarily a work of time. Prejudices of long standing were to be removed, personal animosities of the most bitter character were to be mollified, opinions of the most diverse natures were to be harmonized, and hence it will not surprise any one familiar with the Masonic history of the time, that the desired object was not consummated until 1813. It will be remembered also that each of the opposing Grand Lodges was a large body, composed of the first talent in England, and presided over by distinguished noblemen.* In addition to this it must also be borne in mind that each Grand Lodge had a large amount of property, and a charity fund managed by its board. All the intricate questions growing out of these circumstances had to be fairly adjusted to meet the views and sanction of men who had been but recently inflamed with hatred toward each other. In such a state of things the object could only be attained by the exercise of charity, patience, and forbearance. In the year 1809 the constitutional Grand Lodge met the overtures of the *Ancients* by passing a resolution, "That it is not necessary to continue in force any longer those measures which were resorted to in or

* "In 1717 there were only four lodges in the south of England; but in 1730 they had increased to 245 registered lodges; in 1767 there were 416; in 1795 we find 542; in 1804, 600 on the books of the Grand Lodge of England, beside about 300 lodges of Ancient Masons; some of them being in foreign countries, and others itinerant; in 1811 the number of both amounted to nearly 1,000." Oliver. *Historical Landmarks of Freemasonry*, p. 215.

about the year 1739, respecting irregular Masons; and we, therefore, enjoin the Lodges to revert to the ancient landmarks of the society.”* An occasional Lodge was then appointed, called the Lodge of Promulgation, as a preparatory step to carrying out the union of the two Grand Lodges.

This concession of the *Moderns* removed the greatest obstacle in the way of the return of the *Ancients*, and was followed, on their part, by the resignation of the Duke of Athol, their then Grand Master, and the appointment of the Duke of Kent to that office. His brother, the Duke of Sussex, was at this time the Grand Master of the *Moderns*, having been elected to that position on the accession of the Prince of Wales to the Regency, and his consequent resignation of the Grand Mastership. Under the skillful direction of these two illustrious brothers the Union was accomplished and finally consummated on St. JOHN's day, Dec. 27, A. D. 1813.

The original articles for the Union were signed, ratified, and confirmed, and the seal of the respective Grand Lodges affixed Dec. 1, 1813.†

The second of these articles was as follows: “It is declared and pronounced that pure Ancient Masonry consists of three degrees, and no more, viz: those of the Entered Apprentice, the Fellow-Craft, and the Master Mason (including the Supreme Order of the Holy Royal Arch). But this article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the degrees of the Orders of Chivalry, according to the constitutions of the said Orders.”

The third article provides that “there shall be the most perfect unity of obligation, of discipline, of working the lodges, of making, passing and raising, instructing and clothing brothers.”

* Grand Lodge Minutes, 1809.

† These articles are very interesting, and can be found entire with a description of the rich and gorgeous ceremonies of the reunion in the minutes of the United Grand Lodge, and in Dr. Oliver's edition of Preston's Illustrations. The whole of this interesting history of the formation of the United Grand Lodge should be understood by every Mason. The substance of the second article is still retained in the Constitution of the United Grand Lodge of England.

To accomplish this uniformity the articles further provided for the appointment of nine "worthy and expert Master Masons or Past Masters," from each of the two Fraternities, who should meet and form a "Lodge of Reconciliation," whose duty it should be to prepare the way for the Grand Reunion. This Lodge was also charged with the duty of ascertaining from a comparison of the two systems of work and lectures, and from other sources, what the ancient landmarks and work of the Order was, and directed to communicate the same to the several lodges about to be united. Rev. SAMUEL HEMMING, D.D., was the leading man in this Lodge of Reconciliation, and hence the work and lectures promulgated by the Lodge have been known as the Union or HEMMING Lectures. They were, of necessity from the constitution of the Lodge, a compromise between the systems of PRESTON and DERMOTT, modified by the individual views of the authors of the new system.* Some of the most important symbols and teachings of the Prestonian Ritual are entirely omitted in the HEMMING system, which is now the standard work of the "United Grand Lodge of Ancient Freemasons of England."† The changes thus made in the three degrees would not be considered by American Masons as any improvement on our established modes of work.‡ From what has been said it is apparent that since the revival in 1717 until the Union in 1813, a period of less than one hundred years, the lectures and ritual of English Freemasonry have been authoritatively revised and changed at least seven or eight times, and while the Fraternity of that country have generally observed the binding force of the fundamental landmarks,

* See Dr. Oliver on this subject; also Steinbrenner. Origin, p. 161.

† Dr. Oliver says (Symbol of Glory, p. 100), "Many of the above illustrations were expunged by Dr. Hemming and his associates in the Lodge of Reconciliation, from the revised Lectures; *Moses and Solomon were substituted as the two Masonic parallels, etc.*"

‡ The difference between the *Ancient* and *Modern* systems is stated by Dr. Oliver thus: "The *Moderns*, so-called by the innovators, retained the original system, consisting of three degrees, in all its integrity; the *Ancients*, so-called by themselves, mutilated the third degree by dividing it into two parts, and pronounced in the Book of Constitutions that *genuine Ancient Masonry consists of four degrees.*" Revelations of a Square, p. 299.

yet we are forced to admit that at least in two notable instances such was not the case.* It further appears that in so far as the present system adopted by the Grand Lodge of England differs from the Prestonian Lectures, our English brethren have a more modern ritual than the American, as the American system is substantially that of PRESTON. Nor does it satisfactorily appear as has been alleged by a recent author† that the English ritual is the more intellectual of the two, but the contrary is undoubtedly the truth. The union of the two Grand Lodges prepared the way for the union of the two Grand Chapters, which* occurred A. D. 1817. The united body was at first styled "The United Grand Chapter," but in 1822 the title of "Supreme Grand Chapter" was resumed.

Thus was brought to an end the English Masonic schism, out of which grew the Royal Arch, and from whose results the Masonic Fraternity will probably never recover.

THE PRESENT STATUS OF THE ENGLISH ROYAL ARCH.

As before remarked, the Royal Arch system was practiced as an appendage to the third degree for many years after its introduction. At that early period any Lodge convened a Chapter and conferred the Royal Arch Degree under the sanction of its own charter. Gradual steps were taken in process of time, however, which little by little separated Capitular from Lodge Masonry until distinct warrants were declared to be necessary to authorize the holding of Chapters; and the Order of the Royal Arch became after the lapse of many years an independent rite.

The English Royal Arch at present is worked from the tracing boards of HARRIS, published under the sanction of the Supreme Grand Chapter, and its ritual is somewhat different from that in use at the Union in 1817.

According to the Constitutions it appears to be practiced as a *fourth* degree, although the Articles of Union declare that Ancient Masonry consists of *three degrees only, including the Royal Arch*. The Supreme Grand Chapter holds theoretically

*For example, the act of 1739 and the separation of the Royal Arch.

†Pierson. Traditions, p. 327.

the position that "the Royal Arch is not essentially a degree, but rather the perfection of the third." In practice, however, the degrees differ in design, in clothing, in constitutions and in color, and the proceedings are regulated by different governing bodies. Dr. OLIVER confesses that this position of the degree is both anomalous and at variance with all the true principles of Masonry;* and while his own opinion seems to be that it should be made a part of the third degree,† yet he candidly admits that there are eminent companions in his own country who adopt the view that it is more properly the seventh degree. In a note in one of his latest works, he uses in this connection the following language: "It is an established doctrine of the Order that while three form a Lodge, and five may hold it, seven only can make it perfect. In such a case there requires an intermediate degree to complete the series; for the *Mark and Past Masters have been already admitted into the Craft Lodges*. This degree, as used by our transatlantic brethren, who are zealous and intelligent Masons, is called the (Most) Excellent Master." In another place the same author observes: "If, however, Freemasonry, in its present form, requires the Royal Arch to be considered as a separate degree, inasmuch as it has acquired the designation of Red Masonry in contradistinction to the three first degrees, which are esteemed blue; and not only possesses detached funds, but is placed under the direction of a different governing body, with a separate code of laws, it will be more consistent with the general principles of the Order, to consider it as the seventh than the fourth; for four is not a Masonic number; and as it is now constituted, some intermediate ceremonies appear to be necessary to connect it with the previous degrees."

This anomalous position of the Royal Arch is perhaps one of the very worst difficulties of English Masonry, and out of it arise many of their troubles. To avoid these, some of the ablest craftsmen of that country are persistently urging the

* Historical Landmarks, vol. 1, p. 469.

† "The Royal Arch is evidently, therefore, to be considered as a completion of the third degree, which, indeed, appears broken and imperfect without it; and originally was conferred complete at one time in the Grand Lodge only." Hist. Land., vol. 1, p. 470. Note.

adoption of the system made use of in the United States. It is to be hoped that the efforts of these learned and zealous companions will result in the general adoption of the American ritual, which, in its details and arrangement, is more complete and finished than any other now in use.

By the present English Constitutions, the Supreme Grand Chapter of England does not require the possession of anything more than the Master's degree as a pre-requisite for the Royal Arch. Any Master Mason of twelve months' standing is eligible for the honors of the Royal Arch, although on being proposed and balloted for two negatives will prevent his exaltation. Neither the Mark, Past, or Most Excellent degrees are deemed pre-requisites, though all of them are being conferred to some extent.

The Supreme Grand Chapter allows the Principals of their Chapters to issue a warrant for the holding of Lodges to confer the intermediate degrees. This custom is, perhaps, better than not to have those degrees at all, but our English companions would find it for the advantage of the Order, if their Grand Chapter would at once take those degrees under its government, and incorporate them into its capitular system. Indeed the Past Master's degree has been now firmly established as a separate grade with distinct privileges and badges.* The DERMOTT degree, as practiced by the *Ancients* so early as 1744, required the possession of the Past Master's degree or ceremony as a preliminary qualification, and such continued to be the case until the union of the two Grand Chapters in 1817.†

DUNCKERLEY's degree seems to have been conferred at first without the requirement of the Chair degree as a preliminary, but, when an independent government was established in 1779, and separate Chapters were held, the candidates, unless they were actual Past Masters,‡ were required to present a dispensation from the Grand Master authorizing them to "privately pass the chair."§

* Dr. Oliver. *Origin of the English Royal Arch*, p. 40.

† Ahiman Rezon. L. Hyneman's reprint, p. 49.

‡ Dr. Oliver. *Origin of English Royal Arch*, p. 26.

§ Pierson (Traditions, p. 291,) pertinently remarks: "Where a Grand Master derives his authority to grant such dispensations, or how he became possessed of jurisdiction over 'passing the chair,' is a problem worth solving."

This dispensation was in practice issued only upon the recommendation* of the Lodge to which the candidate belonged. The possession of the Chair degree was required by the *Moderns* until the Union—and hence the present practice of dispensing with that pre-requisite is a palpable violation of the ancient practice of both sections of the English Royal Arch Fraternity. This innovation has led to much confusion, and should have never been tolerated.

The fact that English Royal Arch Masons had not received the intermediate degrees naturally led to their exclusion from the American Chapters. A case of this kind was brought to the notice of the General Grand Chapter of the United States at its session in 1844, and led to the adoption of a resolution conferring the right upon the several Chapters under its jurisdiction to confer the degrees of Mark Master, Past Master, and Most Excellent Master free of charge, on any worthy Companion Royal Arch Mason from without the jurisdiction of the United States, who had not received those degrees.† The same thing was subsequently incorporated into, and is now a part of, the constitution of the General Grand Chapter.‡

Another anomaly in the English Royal Arch is the making of EZRA and NEHEMIAH to be the cotemporaries of ZERUBBABEL and JOSHUA. The second temple was dedicated in the year 515 B. C.; but EZRA did not go up to Jerusalem until 457 B. C., or seventy-eight years after the return of the Jews under ZERUBBABEL; and NEHEMIAH's government did not begin until twelve years later than this.

Another anomaly in the English ritual is to be found in the names of the first three officers of a Chapter, which are termed

* The form of this recommendation was as follows: "Whereas, our trusty and well-beloved Brother —, a geometrical Master Mason, and member of our Lodge, has solicited us to recommend him as a Master Mason, every way qualified for passing the Holy Royal Arch; we do hereby certify that so far as we are judges of the necessary qualifications the said brother has obtained the unanimous consent of our Lodge for this recommendation." This was signed by the Master and Wardens of the Lodge.

† Compendium of Proceedings of Gen. Gr. Chapter, p. 135.

‡ Article III., Sec. 5.

Principals. The first with them is the King, the second is the Prophet or Scribe, and the third is the High-Priest. This is evidently incorrect.*

There are many other inconsistencies which it is not our purpose to discuss. It has been asserted that the American system is inferior to the English, and it has been our design to direct inquiry to a comparison of the two systems, rather than attempt a vindication of the American degrees from the charge.

We will now turn to a brief consideration of the Royal Arch of Ireland and Scotland, leaving the inquirer after truth to pursue this investigation which, at every step, exhibits new phases of interest.

THE ROYAL ARCH OF IRELAND AND SCOTLAND.

The capitular system of Ireland is essentially different from any other. It consists of three degrees, the Excellent, Super Excellent, and Royal Arch, as a preliminary step to which the Past Master's degree is indispensable. The first two of these degrees refer exclusively to the legation of Moses, and are conferred in lodges governed by a Master and Wardens. These degrees, of course, bear no resemblance to the Most Excellent and Super Excellent degrees known in this country. The Royal Arch is given in a Chapter governed by three Principals without names, differing in this respect from the English Chapters.

The ritual of the Irish Royal Arch is based on the discovery of the book of the law as related in 2 Chronicles, chapter xxxiv. verse 14, and hence its date is about 624 B. C. Of course the ceremonies are essentially different from those of other countries. From whence this degree was derived or when it was introduced into Ireland, I am unable to say. A recent writer asserts that no trace can be found of it in Ireland earlier than 1751. The Committee of Foreign Correspondence of one of our oldest Grand Lodges in a recent report make the statement that DERMOTT introduced the Royal Arch into Ireland by conferring the degree on Irish Masons in London.

* See further on this subject under the Royal Arch Degree—title, *Officers*.

This is undoubtedly an error, because there is no resemblance between the Irish degree and that of DERMOTT. This consideration is sufficient to warrant the conclusion that the two systems had an entirely different origin.

Dr. OLIVER expresses no decided opinion on the subject, but says it is doubtful whether the degree existed in Ireland earlier than 1740.

The Royal Arch system of Scotland is still different in its degrees and organization. The Mark and Past Master, which are called "Chair degrees," are indispensable qualifications. Next after these the candidate receives two other degrees, entitled Excellent and Super Excellent, as preparatory to the Royal Arch. In addition to these five degrees, which may be said to compose their Capitular rite, Scottish Chapters also confer on Royal Arch Masons the degrees of Royal Ark Mariner and Babylonish Pass.* As the reader will perceive, the ritual must be essentially different from either of the others that we have referred to. The Mark degree is not the same as the American Mark degree, and the Excellent is given as a preliminary to the departure of the Hebrew captives from Babylon, and is, of course, wholly unlike anything in the American rite. The Royal Ark Mariner and Babylonish Pass are sometimes given in this country as side degrees.

The era commemorated in the Scottish Royal Arch is the same as in the English and American degree.

There has been published but very little authentic information concerning the introduction of the Royal Arch into either Ireland or Scotland, and it is to be hoped that some qualified companion of the Craft in those countries will give the world a history of the origin and early years of the Royal Arch in both countries.

From a comparison of the ritual of the *Ancients*, and those of Ireland and Scotland, it would seem that but little influence was exerted by them upon one another, although such a friendly feeling existed between them for many years.

The earliest mention of the existence of Royal Arch Chapters in Scotland is under the date of 1755 concerning Glasgow

* Gen. Reg. for the government of the Order of R. A. Masons in Scotland, 1845.

Royal Arch, No. 77, and in 1759 concerning Stirling Royal Arch, No. 93, they undoubtedly being chapters attached to the lodges bearing those numbers.

The present Grand Chapter of Scotland was not formed until A. D. 1818.

INTRODUCTION OF MASONRY INTO THE UNITED STATES.

THE earliest account of the introduction of Masonry into the United States is the history of a Lodge organized in Rhode Island, A. D. 1658, or fifty-nine years before the revival in England, and seventy-five years before the establishment of the first Lodge in Massachusetts. Rev. EDWARD PETERSON, in his "History of Rhode Island and Newport in the Past," gives the following account of this early Lodge: "In the spring of 1658 MORDECAI CAMPANNALL, MOSES PACKECKOE, LEVI, and others, in all fifteen families, arrived at Newport from Holland. They brought with them the three first degrees of Masonry, and worked them in the house of CAMPANNALL, and continued to do so, they and their successors, to the year 1742."*

This is, without doubt, the first Lodge ever held in the limits of the present United States.

The Order was introduced into Pennsylvania in the year 1732, but from what source I have been unable to ascertain.

A warrant dated April 30, 1733, was granted by Lord MONTACUTE, Grand Master of the Grand Lodge of England, to HENRY PRICE, Esq., of Boston, appointing him Provincial Grand Master for New England, with power to appoint his Deputy Grand Master, and Grand Wardens. July 30, A. D. 1733, the Provincial Grand Master organized his Provincial Grand Lodge under the name of St. JOHN's Grand Lodge. The first act of this body, after its organization, and on the same day, was the institution of "The First Lodge in Boston," which was again chartered in 1792 by the name of St. JOHN's Lodge. Early in 1734 the authority of Grand Master PRICE was extended by the Grand Lodge of England over all

* Page 101.

North America, and in pursuance thereof, June 24, in that year, a warrant was issued to BENJAMIN FRANKLIN for what was termed "The First Lodge in Pennsylvania." This was the first warranted Lodge established in that State under the Constitution of the Grand Lodge of England.

At the time of the organization of the St. JOHN's Grand Lodge in Boston, and for years after, its subordinates did not confer the Master's degree, confining their labors to the first two degrees. Accordingly, in the year 1738, a body called "The Master's Lodge" was organized in Boston, to meet monthly, whose work was exclusively confined to conferring the Master's degree on brethren who had received the two preceding degrees in some one of the other Lodges then existing in the colony.* The ritual used in this "Master's Lodge" was the original "Master's part," practiced by the Grand Lodge of England at that period, including the essential of the Royal Arch, and was, unquestionably, the first use of that ritual in this country.

In the year 1756 a number of brethren, who are said to have been "*Ancient*" Masons, petitioned the Grand Lodge of Scotland, and obtained a warrant for a new Lodge in Boston, to be called St. ANDREW's Lodge. St. JOHN's Grand Lodge, conceiving this act of the Grand Lodge of Scotland to be an infringement of their jurisdiction, "refused any communications or visits from such members of St. ANDREW's Lodge as had not formerly sat in their Lodges." In consequence of this refusal St. ANDREW's Lodge united with two army Lodges then located in America, one being No. 58 on the registry of England, and the other, No. 322 on the registry of Ireland, in petitioning the Grand Lodge of Scotland for the appointment of a Provincial Grand Master. The Earl of Dalhousie, Grand Master of Scotland, accordingly issued his commission bearing date May 30, 1769, appointing JOSEPH WARREN, afterward known as General WARREN, of revolutionary fame, Provincial Grand Master of Masons, "in Boston, New England, and within one hundred miles of the same." This authority was subsequently extended over the whole continent. Gen.

* Moore's Magazine, vol. 16, p. 135.

WARREN was installed Grand Master, and the Grand Lodge organized Dec. 27, 1769. This body was known as "Massachusetts Grand Lodge." It steadily continued to prosper, discontinuing its meetings only for a short time during the war which soon followed its organization. This Grand Lodge, and its subordinates which it chartered, evidently made use of the ritual of Scotland or that of the *Ancients*; more probably the latter, for the reason that the founders of St. ANDREW'S Lodge were *Ancient* Masons, and undoubtedly exercised a controlling influence in the Grand Body; indeed, WEBB, writing only twenty-five or thirty years after, says as much. These facts have great weight in the consideration of the early condition of the Order in this country.

The present Grand Lodge of the State of New York was first constituted by a warrant from the Duke of Athol, dated Sept. 5, 1781.

The Grand Lodge of Pennsylvania was first constituted by a grand warrant from the Grand Lodge of England, dated June 20, 1764.

The Grand Lodge of North Carolina was first constituted by virtue of a charter from the Grand Lodge of Scotland, A. D. 1771.

Thus the two systems of work which have been known as "*Modern*" and "*Ancient*" were planted in different States, and from thence were disseminated throughout the country. In some of the States, as in Massachusetts and South Carolina, there existed two Grand Lodges, whose systems were essentially different. Of course the same causes led to the same results in connection with the ritual and organization of the Capitular degrees. Soon after the close of the revolutionary war an earnest effort was made on the part of eminent brethren in different sections to unite the Fraternity in each State under one Grand Lodge, a result which was finally accomplished. The union of the two Grand Lodges in Massachusetts was consummated June 19, 1792, and was followed at intervals by like action in other States.

EARLY HISTORY OF ROYAL ARCH MASONRY IN THE
UNITED STATES.

At what time or by whom Royal Arch Masonry as a separate rite was introduced into the United States has never yet been settled. It has been frequently claimed that the first record of its existence in this country is to be found in St. ANDREW'S Royal Arch Lodge connected with St. ANDREW'S Lodge before mentioned, in the year 1769.* This, however, is a mistake. There was a Chapter held so early as the year 1758, in Philadelphia, which was unquestionably the oldest distinct organization of Royal Arch Masons ever held on this continent, although this was itself held under the sanction of a Master's Lodge warrant.† This was in accord with the practice at that day of all Chapters, and even now Chapters are attached to some Lodge in England, Ireland, and Scotland. It will also be observed that this was prior to the recognition and adoption of the Royal Arch by the Grand Lodge of England, and hence the degree thus early worked in Pennsylvania must have been the DERMOTT degree, or at all events it could not have been DUNCKERLEY'S degree, as has been stated by a late author.

The next body of Royal Arch Masons of which we have an account is St. ANDREW'S Royal Arch Lodge, before mentioned,

* Moore's Magazine, vol. xii., p. 165. Pierson's Traditions, p. 324.

† The editor of the Masonic Mirror and Keystone, formerly published in Philadelphia, in the third volume, page 15, (January, 1854,) in speaking of this subject, uses the following language: "Philadelphia has the honor of holding the first warrant for a Chapter in the United States; this Chapter is yet in existence, and has never ceased its meetings from the date of its organization, 1758." This statement has never been to my knowledge questioned. The talented and intelligent author of the Report of the Committee on Foreign Correspondence, presented to the Grand Chapter of Missouri in 1855, gives in that report a brief account of this Chapter. He says: "The first Royal Arch Chapter of which your Committee possesses a particular account is that held in Pennsylvania anterior to the year 1758. This Chapter, working under the warrant of Lodge No. 3, was recognized by and had Masonic intercourse with a Military Chapter working under a warrant of Lodge 351, granted by the Athol Grand Lodge, who subsequently approved of its proceedings. Upon like principles other Chapters were formed in Pennsylvania."

organized in Boston, it is said, in 1769.* The ritual used in this body was certainly that of DERMOTT; and may have been obtained from the *Ancients* directly or by the way of Scotland by the brethren of the three Lodges who about that time petitioned for the Grand Lodge; or it may have been brought to Boston by one or both of those Army Lodges. At all events they assisted at the organization of the "Royal Arch Lodge." And to this connection may be traced the reason why an *English* Lodge under the *Moderns* should have united with an Irish and Scotch Lodge in forming a new Grand Lodge under the authority of the Grand Lodge of Scotland, in territory in which there was already existing a Grand Lodge legally constituted by its own mother Grand Lodge. But when we remember that the Grand Lodge of England had not yet recognized the Royal Arch degree, nor authorized its subordinates to confer it, we can readily see why the Army Lodge under its jurisdiction should have united itself so closely with St. ANDREW'S Lodge. It was evidently that its members might obtain the new degree.

It will be observed, also, that the degrees then conferred in St. ANDREW'S Royal Arch Lodge were the same in number and title as those then conferred by similar bodies in Scotland, and which are now recognized as the constitutional degrees by the Grand Chapter of Scotland.

In the record of the first meeting the officers are designated as in a Craft Lodge, but in a subsequent record the first officer is styled "Royal Arch Master."† The meetings were held in

* In the December number, 1865, of Moore's Freemason's Monthly Magazine, the editor says: "The records show the existence of the Chapter (then called a 'Royal Arch Lodge') as early as 1768. In the record of the following year we find the following entry: 'The petition of Bro. William Davis coming before the Lodge, begging to have and receive the parts belonging to a Royal Arch Mason, which being read was received, and he unanimously voted in, and was accordingly made by receiving the four steps, that of an Excellent, Super Excellent, Royal Arch and Knight Templar.' It will be perceived that but one, if indeed either, of the intercalary degrees, as they are now given, was recognized as belonging to the Chapter at the date of this record. The Past Master's degree or ceremony was then given in its proper place; and the Mark degree was conferred in a Mark Lodge."

† Moore's F. M. Magazine, vol. xii., p. 167.

the lodge-room of St. ANDREW's Lodge, "at the Green Dragon Tavern." Its work was done under the sanction of the warrant of that Lodge, and it continued thus attached to St. ANDREW's Lodge certainly until 1790, and probably until the organization of the Grand Chapter in 1798.* It held its meetings at regular intervals until 1773, when they were suspended in consequence of the disturbed condition of the country. In 1789 its meetings were resumed, and curiously enough the titles of the officers appear in the first record after this resumption, as High-Priest, King, and Scribe. In 1793 the degree of Mark Master Mason was added to the other degrees conferred in the Lodge, and in 1794 the body seems to have assumed the status of an independent Chapter, inasmuch as it took the name of "St. ANDREW's Royal Arch Chapter." These changes were due to the transformation then going on among the elements of American Royal Arch Masonry, consequent on the union of the different systems before mentioned.

Prior to the organization of any Grand Chapters there existed in the city of New York two Chapters, one known as the Old Chapter and the other called Washington Chapter, the origin or early history of which has never been published.† The latter body, Washington Chapter, issued charters to a number of subordinate Chapters, in which charters it styled itself "The Mother Chapter." From this body originated the first Chapters in Rhode Island and Connecticut. The history of that Chapter, if its early records could be found, would throw much light upon the condition of Royal Arch Masonry of that date. As before remarked the first Chapter in Rhode Island was chartered in 1793 by this Washington Chapter of New York.

The first Chapter in Connecticut was called Hiram Chapter No. 1, and located at Newtown in Fairfield County. It was chartered by Washington Chapter, New York, its charter

*The following is recorded under date of Nov. 25, 1790; "*Voted*, That Bro. Matthew Groves be a committee to return the thanks of this Lodge to St. Andrew's Lodge for their politeness in granting us the use of their charter."

† Diligent inquiry has been made for some account of these bodies, but nothing has yet been found. They never became subordinate to the Grand Chapter of New York, and must have died out some time subsequent to 1805, as Webb's Monitor, edition of 1805, alludes to them as then being in existence

bearing date April 29, A. L. 5791, and is signed by JOSIAH O. HOFFMAN, H. P. W. C. R. A. M., GEORGE ANTHON, K-g W. C. R. A. M., and MARTIN HOFFMAN, S-e, W. C. R. A. M.

Five other Chapters were instituted in Connecticut under the authority of this Washington Chapter as follows:

Franklin Chapter at New Haven, its charter being dated May 20, 5795;

Solomon's Chapter at Derby, its charter bearing date March 15, A. L. 5796, although its first record is of the date of December 29, 1795;

Franklin Chapter at Norwich, its charter being dated March 15, 5796, and signed by JOHN ABRAHAM, M. E. H. P., JOHN LUDLOW, M. E. K., and WILLIAM RICHARDSON, M. E. S;

Van-Den-Broeck Chapter at Colchester, its charter being dated April 9, 5796; and

Washington Chapter at Middletown, its charter being dated March 15, A. L. 5796, and countersigned by EZRA HICKS, Secretary of Washington Chapter.*

These six Chapters made returns, as appears from their records, to Washington Chapter up to the organization of the convention of Royal Arch Chapters in the State of Connecticut.

The first convention of the Chapters in Connecticut was held on the first Wednesday of July, 1796, at Hartford, in which all the Chapters above named were represented by delegates, except Franklin Chapter, at New Haven. A regular organization was perfected and articles of agreement were entered into for the government of the several Chapters in the State. Another convention was held October 20, 1796, at New Haven, of which DAVID BALDWIN was chairman. The Connecticut convention met again in May, 1797, and again in October, 1797, and at this date Bro. JUDD was the presiding officer, and such distinguished men as EPHRAIM KIRBY and STEPHEN TITUS HOMER were prominent members. The organization was called "A Convention of Committees of the Chapters of R. A. M. in Connecticut," and was, so far as I can learn, the first governing body in Royal Arch Masonry organized in the United

* These dates and names are given with the hope that they may lead to the discovery of the early records of Washington Chapter.

States. The Grand Chapter of Pennsylvania was not established until late in the year 1796, or early in the succeeding year, several months after the Connecticut convention. The first meeting of delegates at Boston, out of which arose the General Grand Chapter, occurred October 24, 1797, almost sixteen months after the organization of the Connecticut convention. In January, 1798, the convention adjourned from Boston, met in Hartford, and organized the Grand Chapter of the Northern States.* The subsequent history of Royal Arch Masonry being accessible in the records of the several Grand Chapters, we do not propose to follow the subject further at this time. If what we have written from the few sources of information which have been accessible shall lead to a fuller investigation, the cause of Royal Arch Masonry will be promoted, and we shall have accomplished our purpose.

THE AMERICAN RITUAL.

The ritual of the Capitular Degrees must have undergone many changes during the latter years of the last century. The union of the several Grand Lodges having been accomplished, the attention of the Craft was turned to the work, inasmuch as it was a necessity of that union, that there should be a uniform mode of conferring the degrees. An eminent lecturer in a recent work asserts that "after mature deliberation, it was determined that the principal Grand Officers of the Grand Lodges of the New England States should perform this duty,"† and then the distinguished brother adds: "And, accordingly, about the year 1797 they commenced their labors." Again he says, in the same article: "After the organization of Chapters of Royal Arch Masons and Lodges of Mark Masters, Past Masters, and Most Excellent Masters, it was deemed absolutely necessary to systematize the work and the lectures pertaining to the same, and, accordingly, the

* As will be seen from page 9 of the Compendium of Proceedings of the Gen. Grand Chapter, a strong effort was made to induce the Connecticut Companions to give up their prior organization and unite in the formation of the Grand Chapter of the Northern States, and it will be observed that two of the Connecticut Companions were chosen officers in that body, viz: Ephraim Kirby Grand High-Priest and Stephen Titus Hosmer Grand Treasurer.

† Jeremy L. Cross. Advertisement to Masonic Text-Book.

same committee which had been appointed for the first three degrees received the Chapter Degrees in charge." It is said that in private conversation Mr. Cross gave the names of THOMAS SMITH WEBB, HENRY FOWLE, Rev. GEORGE RICHARDS, Rev. JONATHAN NYE, JOHN HANMER, JOHN SNOW, STEPHEN BLANCHARD, and others, as the prominent members of that committee. That some such committee made improvements in the rituals about the time of the organization of the Grand Chapter of the Northern States is possible, but the work in the several degrees had been systematized and made uniform in Massachusetts, Connecticut, Rhode Island, and New York, before 1797. By whom this was done, it is perhaps now impossible to say, but it does not appear that WEBB could have done it. WEBB was not made a Mason until 1792-3, and the first we know of him as a Masonic ritualist is not until his removal to Albany in 1795 or 6. In 1797 he was the High-Priest of Temple Chapter, and, in that capacity, represented that body in the convention at Boston, which prepared the way for the organization of the Grand Chapter. In September, 1797, his Freemason's Monitor was copyrighted; and its preparation must have been the work of the time which intervened between his arrival in Albany and the date of its publication.

But, as we have seen, the Royal Arch ritual must have been substantially the same as now, at the time Washington Chapter of New York chartered the subordinates in Rhode Island and Connecticut, as evidenced by the titles of the officers and expressions used in the early records of those Chapters. Again, we have other undoubted evidence that the ritual had been revised, and a system of work adopted composed of the two principal ones before in use, and that, too, at some period between 1790 and 1795. THOMAS SMITH WEBB, though a young Mason, at once seized upon this system, made such alterations in it as he deemed necessary, and then published its exoteric portions. Hence it came to be known as the WEBB work. To disseminate and give character to this ritual, WEBB conceived the idea of organizing a Grand Chapter, and at once lent all his energies to accomplish his design. That accomplished, it furnished a vehicle to dis-

seminate his work, and he availed himself of the advantage. While he lived, no one questioned his authority, but at his death many of his pupils, ambitious to fill his place in the Fraternity, began to make alterations in his work, until the old time jealousies and discrepancies became multiplied to an almost unlimited extent. For these evils a return to the early American ritual as practiced in the latter part of the last century is the only remedy. Nor do we recommend a blind acceptance of a thing because it is venerable in years. The true standard by which to test Masonic work is this: it should be consistent with itself, in strict agreement with sacred history, and calculated to convey to the initiate great and solemn truths by means of its symbols. If tried by this test, a work is deficient, then no matter what its age, it is not true Masonry; but if in addition to the essential principles above mentioned, it also possesses a venerable past and the sanction of the fathers, then, indeed, we may hold fast to it; and from it derive both instruction and delight.

SYMBOLISM OF THE CHAPTER DEGREES.

The late distinguished brother, Rev. SALEM TOWN, has left on record a brief summary of the symbolism inculcated in the several degrees which deserves to be read by every Mason. "The first degree in Masonry," he says, "naturally suggests that state of moral darkness which begloomed our world. On the apostacy of our first common parent, not a gleam of light was left to cheer his desponding mind. Soon, however, the first kind promise was made. Adam was, therefore, in a comparative sense, still in darkness. Such is the very nature of the first degree, that every observing candidate is led to view his moral blindness and deplorable state by nature. Under these impressions he enters on the second degree, which, in view of his moral blindness, he is to consider emblematical of a state of imprisonment and trial. Such was the second state of ADAM. Hence arises the idea of probationary ground. A due observance of all former requisitions, and a sincere desire to make advances in knowledge and virtue, open the way for the reception of more light. Having diligently persevered in the use of appointed means, the third

degree prefigures the life of the good man in his pilgrimage state. Although the true light has shined into his heart, and he has experienced much consolation, yet he sometimes wanders into devious and forbidden paths. In the midst of such trials he resolves to be faithful, and manfully to withstand temptations. He determines to pursue that sacred trust committed to his care, and, therefore, endeavors to escape for his life to the Great Ark of his salvation. In advancing to the fourth degree, the good man is greatly encouraged to persevere in the ways of well-doing even to the end. He has a name which no man knoweth save he that receiveth it. If, therefore, he be rejected, and cast forth amongst the rubbish of the world, he knows full well the Great Master Builder of the Universe, having chosen and prepared him as a lively stone in that spiritual building in the heavens, will bring him forth with triumph, while shouting grace, grace to his Divine Redeemer. Hence opens the fifth degree, where he discovers his election to, and his glorified station in, the kingdom of his Father. Here he is taught how much the chosen ones are honored and esteemed by those on earth, who discover and appreciate the image of their common Lord. This image being engraven on his heart, he may look forward to those mansions above, where a higher and most exalted seat has been prepared for the faithful, from the foundation of the world. With these views the sixth degree is conferred, where the riches of divine grace are opened in boundless prospect. Every substantial good is clearly seen to be conferred through the great atoning sacrifice. In the seventh degree the good man is truly filled with heartfelt gratitude to his heavenly benefactor, for all those wonderful deliverances wrought out for him while journeying through the rugged paths of human life. Great has been his redemption from the Egypt and Babylon of this world. * * * Such is the moral and religious instruction derived from the order of the Masonic degrees."

The object and aim of all Masonic science is the search after truth. Divine Truth is symbolized by the Logos, the WORD, the NAME; not only as a mere symbol, but as the sentient, active, creating and preserving power. It was the NAME, or WORD, or LOGOS, that created the world and spake

its teeming life into being. It appeared to ADAM in the garden, and in the form of a glorious Shekinah, expelled him from Paradise. It appeared to ABRAHAM on Mount Moriah; to JACOB in his vision; and to MOSES at the Burning Bush. The search for this Symbol, the study of this Truth, the pursuit of the Word is the object of our labor. To that symbol all the lessons - inculcated in the several degrees unerringly point. Through that symbol all the other symbols of Masonry guide us upward to the Creator. The great and sacred NAME which is ineffable and ever glorious, is the grand central symbol of the Order, and the true Mason is he who understands and appreciates this fact; and then makes its legitimate results practical in his life.

In the Entered Apprentice degree the candidate for Masonry is required to declare his belief in the existence of God, because no one can with propriety enter upon a search for that which he does not confidently believe to exist. Hence no one can be allowed to take even the first step in Masonry, until he publicly professes his faith in that Great I Am of whom the tetragrammaton is the symbol. The first prayer of the Mason is for the gift of divine wisdom that he may be better enabled to display the beauties of virtue to the honor of that holy name. By his circumambulation he is taught the labors and trials that will beset him in his progress toward the discovery of TRUTH. By the veil of secrecy which is spread around the institution, the neophyte is instructed that the TRUTH he is to search for is enveloped in mystery. The sublime words of the Great Builder: "Let there be light, and there was light," prefigures the mental and moral illumination, the spiritual light which he will receive, who obtains a knowledge of the symbol which we are considering; and the three great lights, now, for the first time, masonically presented to the brother teach him those great lessons that must guide his steps in all the future. So the northeast corner and the memorial for the archives point to the symbol we are considering. In like manner the pillars of Wisdom, Strength, and Beauty point the neophyte forward to that triune word that planned, created, and adorned the universe, while Faith,

Hope, and Charity lead him up the theological ladder to that divine Love which sustains and redeems the world.

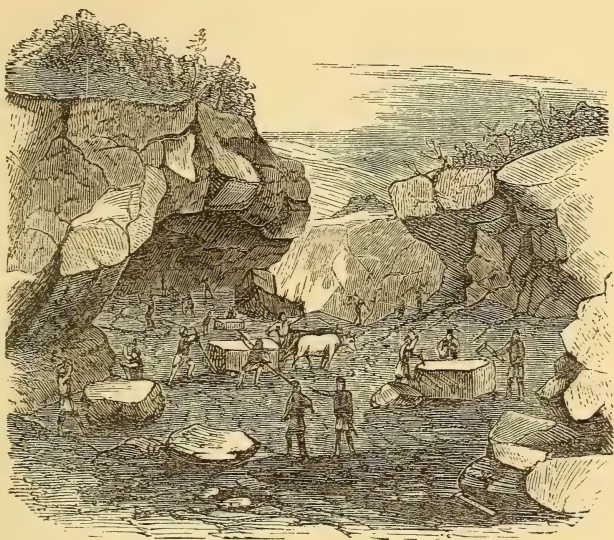
The blazing star and the point within a circle are also symbols leading forward the mind of the candidate to the symbol of symbols—the central point around which revolves the whole science of Ancient Freemasonry. In the Fellow-Craft degree, as we enter the middle chamber, we observe the prominent emblem of that degree, the letter G, the English substitute for the Hebrew *yod*, and are taught to do reverence to the NAME, before whom all Masons from the youngest E. . A. . to the W. . M. . humbly, reverently, and devoutly bow.

Among the orientals the number fifteen was deemed sacred because the letters of the holy name, JAH, were in their numerical value, equal to that number. Therefore, even the winding-stairs, with the fifteen steps, are symbolic of the name of God.

In the third degree, the Mason is taught the great truths of the resurrection and life eternal. The whole legend of the degree points to the power, beneficence, and eternity of the deity, and among the symbols we may refer to the all-seeing eye symbolical of the omnipresent deity.

In the Mark Master Mason's degree, the stone set at naught of the builders, which became the chief stone of the corner, the symbol of the white stone, and the *New Name*; in the Most Excellent Master's degree—the key-stone, and the ark of the covenant—all these and many other symbols of the Order, in all the degrees, are but the shadows, the forerunners, the types of the great symbol upon which the whole fabric of Masonry is constructed.

The Mason who does not look beyond the mere forms and ceremonies of the institution fails, utterly fails to realize the import of its teachings. Its sublime truths are indeed mysteries to him. But no brother, and especially no companion, can fail to become wiser and better, if he will pause on his way through the degrees, and deliberately study the allegories and symbols so profusely set before him in Freemasonry. No matter in what direction he may turn, the lessons of truth are set before him on every side, and it only remains for him to study their deep and hidden meaning.



FOURTH DEGREE

OR,

MARK MASTER MASON.



HIS degree of Masonry was not less useful in its original institution, nor are its effects less beneficial to mankind, than those which precede it. By its influence each operative Mason, at the erection of the Temple of SOLOMON, was known and distinguished by the Senior Grand Warden. By its effects the disorder and confusion that might otherwise have attended

so immense an undertaking was completely prevented; and not only the craftsmen themselves, who were eighty thousand in number, but every part of their workmanship was discriminated with the greatest nicety and utmost facility. If defects were found in the work, the Overseers, by the help of this degree, were enabled, without difficulty, to ascertain who was the faulty workman; so that its deficiencies might be remedied without injuring the credit or diminishing the reward of the industrious and faithful among the Craft.

HISTORY.

The origin of this degree has been the subject of much speculation, and is still involved in doubt. Dr. OLIVER says that anciently it was a degree leading to the Master Mason's chair. Many writers have claimed it was formerly a part of the second degree, as the Royal Arch was of the third, and such may have been the case at some early period, but there has been no conclusive evidence of the fact produced as yet. It is perfectly certain that none of the ceremonies now used in this degree belonged to the Fellow-Craft degree, at the revival in 1717. There are two degrees called Mark Man and Mark Master conferred in Europe, but they have but very little resemblance to the American degree. The latter is now being conferred in England by the tolerance of the Masonic authorities, rather than under their sanction. At the first introduction of this degree into this country it was considered a side degree which any three brethren had the right to confer, and it was not until several years had elapsed that the degree began to be regularly conferred in Lodges. Subsequently, however, independent Lodges of Mark Master Masons were held, and even after the organization of Grand Chapters, Lodges were held by separate charters distinct from the Chapters. The loose manner in which the degree was at first

conferred in this country necessarily prevented the keeping of records, and hence there is great difficulty in tracing its early history.

The first record of the practice of the degree on this continent, that I have seen, is among the early records of Masonry in Halifax, Nova Scotia. This record bears date Nov. 16, 1784, at which time the degree was conferred by any brother who possessed it, in a Lodge held under the sanction of the warrant of a Master's Lodge.* From these records it further appears that Mark Lodges were regularly held under the sanction of, and annexed to, at least three Lodges in Halifax.

Other Lodges were held in a similar manner, in different sections of America, from the period above mentioned down to the adoption of the degree by the Chapters.

As early as 1786 JOSEPH MYERS deposited in the archives of the Supreme Council of the Ancient and Accepted rite at Charleston, S. C., the ritual of a degree called *Master Mark Mason*. From whence he obtained it, is unknown.† This degree of MYERS was a side or detached degree, and, as such, was given by the Sovereign Grand Inspectors of that rite; and a charter was issued by the Grand Council of Princes of Jerusalem, for a regular Lodge of Master Mark Masons, in Charleston, Jan. 21, 1802.‡ About that time, however, the use of that degree seems to have virtually ceased in consequence of the Chapters assuming jurisdiction of the Mark Master's degree. From a comparison of the rituals of MYERS' degree, and of our present Mark degree, it is evident that they came from a similar source, though there are many

* This first record is as follows: Halifax, 16th Nov. 5784.—Upon application to the Worshipful Bro. Fife, he was pleased to open a Master Mark Mason's Lodge.

W. Bro. Fife, Master, formerly of No. 213 L. Square; Bro. Hall, Senior Warden; Bro. Allen, J. Warden, of Lodge No. 155; Bro. Lewis, Tiler, of Lodge No. 210.

The following brethren received the degree of Master Mark Mason, and made choice of their mark, as follows. Then follow the names, Lodge membership, and marks of six candidates. The record then proceeds as follows: "These brethren having justly paid the demand for such marks, received the same with proper instructions. The business of the night being finished, the Lodge was closed in due form." These records are continued through the two succeeding years.

† Pierson. Traditions, p. 260.

‡ Address of Supreme Council, Dec. 1802.

essential differences. In the modification of the Chapter degrees, which took place about the year 1792, it is quite probable that the present degree may have been enriched by portions of the MYERS' degree.*

One of the traditions preserved among Masons relates that the degree of Mark Master Mason was instituted seven days after the foundation stone of King Solomon's Temple was laid, when the three Grand Masters assembled the Masters of all the Lodges of Fellow-Crafts, and conferred on them this degree. At the same time the Grand Masters established those admirable regulations for the inspection of the materials as they came from the quarries, which so readily enabled the Overseers to detect imperfect work. According to this tradition the degree, at its institution, was conferred not only as an honorary reward for previous industry, skill, and fidelity, and also as an encouragement to persevere in well doing; but it was still further designed as a practical means for preserving due discipline and oversight at the erection of the temple.



OFFICERS.

THE regular Officers of a Lodge of Mark Master Masons are:

1. RIGHT WORSHIPFUL MASTER;
2. SENIOR GRAND WARDEN;
3. JUNIOR GRAND WARDEN;
4. SENIOR DEACON;
5. JUNIOR DEACON;
6. MASTER OVERSEER;
7. SENIOR OVERSEER;
8. JUNIOR OVERSEER.

A distinguished American author, after giving a list of the officers as above, inadvertently without doubt,

* Pierson (Traditions, p. 261), claims that the American degree was arranged from that of MYERS.

makes use of the following language: "The degree cannot be conferred when less than six are present, who, in that case, must be the first and last three officers above-named."* According to the ritual of the degree, at least *eight* besides the candidate are absolutely necessary to work; and in most, if not all, of the jurisdictions, this is the settled rule. It should be made the uniform and imperative practice wherever the American degree is conferred.

The officers of a Chapter take rank as follows, viz: the High-Priest, as R. W. Master, in the E.; King, as S. G. Warden, in the W.; Scribe, as J. G. Warden, in the S.; Captain of the Host, as Marshal or Master of Ceremonies, on the left, in front; Principal Sojourner, as Senior Deacon, on the right, in front; Royal Arch Captain, as Junior Deacon, on the right of the S. G. Warden; Master of the Third Vail, as Master Overseer, at the E. Gate; Master of the Second Vail, as Senior Overseer, at the W. Gate; Master of the First Vail, as Junior Overseer, at the S. Gate; the Treasurer, Secretary, and Tiler (and Stewards and Chaplains, if any), as officers of the corresponding rank, and stationed as in a Lodge of Master Masons.

The symbolic color of the Mark degree is purple. The apron is of white lambskin, edged with purple, and the collar of purple, edged with gold.

A candidate receiving this degree is said to be "advanced to the honorary degree of a Mark Master."

Lodges of Mark Master Masons are dedicated to H. A. B.

* Dr. Mackey. Lexicon, p. 129.

OPENING.



CHARGE TO BE READ AT OPENING.

WHEREFORE, brethren, lay aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings. If so be ye have tasted that the LORD is gracious; to whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious; ye also, as lively stones, be ye built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God.

Wherefore, also, it is contained in the Scripture, behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

Brethren, this is the will of God, that, with well-doing, ye put to silence the ignorance of foolish men. As free, and not as using your liberty for a cloak of maliciousness; but as the servants of God. Honor all men; love the brotherhood; fear God.

Or the following may be used:

PRAYER.

Father of Mercies, wilt thou, at this hour, put to silence the ignorance of foolish men; and grant that all malice and all guile, and hypocrisies, and envies, and all evil speakings may be removed far from us, that we may, indeed, taste that the LORD is gracious. Make us to be as living stones, tried and accepted of thee, to be built up in that spiritual building, that house not made with hands, eternal in the heavens.

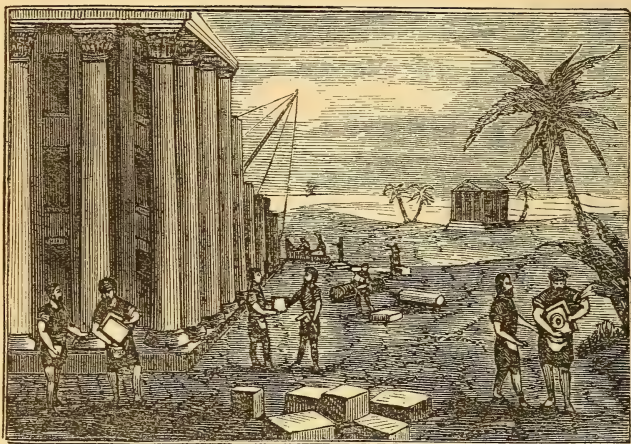
So mote it be.—AMEN.

RITUAL.

SECTION FIRST.

THIS section explains the preparatory circumstances attending the advancement of candidates, and exemplifies the regularity and good order that were observed by the craftsmen at the building of the temple; illustrates the method by which the idle and unworthy were detected and punished, and displays one of the principal events which characterizes this degree.

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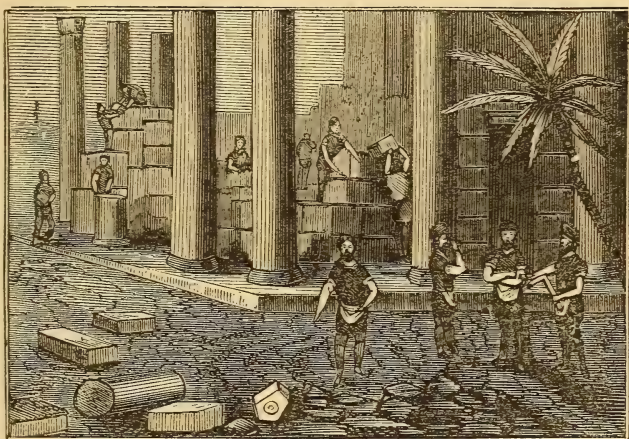
Here the initiate is informed of the proper materials necessary in the construction of the temple; the place whence they were obtained, and the manner in which they were inspected, approved or rejected.

The stones of which the temple was constructed were of white limestone or a species of marble. This material is described as being soft and easily worked, but hardening by exposure. Recent discoveries in Jerusalem have left no room for doubt as to the precise place from whence those immense stones used in the edifice were taken. A recent traveler thus describes a vast excavation which had been discovered about two hundred yards east of the Damascus gate of the city: "This remarkable place, which is evidently nothing else than a vast under-ground quarry, large enough, even as far as it has been explored, to have furnished the materials for the building of the temple, and the walls of Jerusalem, extends south-east of Mount Moriah in the direction of the Mosque of OMAR. The roof of this enormous excavation, which took us about three hours in perambulating, is supported at intervals of about twenty, thirty, or forty yards, by square, massive, tower-like bastions or pillars of various hights and dimensions formed

out of the native rock, or rather left there standing by the surrounding parts being cut away. The marks of the chisel on the dry portions of the rock looked as new and fresh as if the workmen had only just retired."

Another traveler says: "I have roamed abroad over the surrounding hills, even to Mizpeh, where SAMUEL testified, and into the long, deep, limestone quarries beneath Jerusalem itself, whence SOLOMON obtained those splendid slabs, the origin of which has been so long unknown." It is quite evident from the discoveries of the last few years that the larger stones of the temple were taken from the immediate vicinity of the edifice. There is every reason, however, to believe, that stones of smaller size and finer quality were obtained from the famous quarries of Zarthan.

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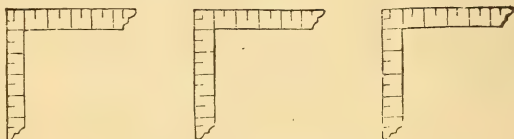
Nothing but good work—true work—square work, is wanted for the building of the temple.

* * * * *

Holy Scripture informs us that "the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer nor ax, nor any tool of

iron heard in the house while it was in building.”* The traditions of the Order assert that the stones were squared, marked, and numbered in the quarry, so that when they were brought to Jerusalem each part was found to tally with such precision that when finished the temple appeared to be composed of a single stone. In order to fit with so much exactness each stone must have been good work, that is, of good material, and properly wrought and polished; true work, that is, of right dimensions and true to the pattern; square, that is the angles all being exact right angles; and so in the erection of our spiritual temple, we must build with the squared stones which are the perfect actions of a good man's life, of which each brother must contribute his full quota, emblematically wrought, marked, and numbered, until the moral structure is complete—a building not made with hands, eternal in the heavens. In the language of an early writer: “He that is truly square, well polished, and uprightly fixed, is qualified to be a member of our most honorable society. He that trusteth such a person with any engagement is freed from all trouble and anxiety about the performance of it, for he is faithful to his trust; his words are the breathings of his heart, and he is an utter stranger to deceit.”

Such must we all be if we would expect to pass the test of the Grand Overseer's square.



The Three Gates.

The ancient mythologists divided the future world into two realms, one being the infernal regions, and the other the elysium, or abode of the gods. Each of these was accessible by three gates, through one of which all mortals were to pass after death. In like manner the Jews assigned to their Gehenna three openings or gates, which they supposed were respectively situated in the wilderness, in the sea, and at Jerusalem. Allusions to these gates are frequent in the Scriptures. JACOB said of Bethel: “This is none other but the house of God, and the gate of heaven.”†

* 1 King, vi. 7.

† Gen. xxxviii. 17.

The psalmist, in several places, speaks of the "gates of heaven" and the "gates of death." A representation of similar gates is still extant on the triumphal arch of S. Maria Maggiore, at Rome. A symbolical gate-way arched over is placed at the bottom of a geometrical stair-case, another about midway up the ascent, and a third at the top. These are the gates of heaven, which are expanded to admit all those who have faithfully performed their duty to God, their neighbors, and themselves.

At the building of the temple no work was suffered to pass the gates but such as the proper officers had orders to receive, and no craftsman was entitled to wages until his work had been approved. These wise regulations were necessary in order to insure the reception of good, true, and square work only; and by them we are symbolically taught to try all our actions by the square of virtue, that thus being able to exhibit suitable specimens of our labor on earth, we may be suffered to enter the burnished gates of the new Jerusalem, and prove our right to receive wages by the true token of Faith.



The sixth hour of the sixth day of the week.

The Jewish week began with the Christian Sabbath or our Sunday, and closed with their Sabbath or our Saturday. The sixth day of the Jewish week was, therefore, our Friday. The Jews divided their day into twelve hours, commencing at sunrise and ending at sunset. The sixth hour was noonday or "high twelve." The precise time, therefore, alluded to here was Friday noon, when the Craft, in temple times, are said to have been called from labor to refreshment. The labors of the week being thus brought to a close, the faithful, whose work had been approved, at a given signal formed in procession, headed by the J. G. W., and moving to the notes of cheerful music, presented themselves at the proper place to receive their weekly pay. If any one demanded wages when none were due him, he was at once, by the wise precaution of King Solomon, detected and made to suffer the

penalty of an impostor. So we are here taught the important lesson that we should be particularly careful never to take wages not our due, lest we should wrong a brother by taking that which in God's chancery belongs to him.

* * * * *

The Seventh Day.



In six days God created the heaven and the earth, and rested upon the seventh day; the seventh, therefore, our ancient brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of creation, and to adore their great creator.

HYMN—*Old Hundred.*

1st.

 A musical staff in treble clef with a key signature of one sharp (F#) and a time signature of 2/2. The melody consists of quarter notes: G4, A4, B4, C5, B4, A4, G4, F#4, E4, D4, C4.

Another six days' work is done; An-oth-er

2a.

 A musical staff in treble clef with a key signature of one sharp (F#) and a time signature of 2/2. The melody consists of quarter notes: G4, A4, B4, C5, B4, A4, G4, F#4, E4, D4, C4.

Another six days' work is done; An-oth-er

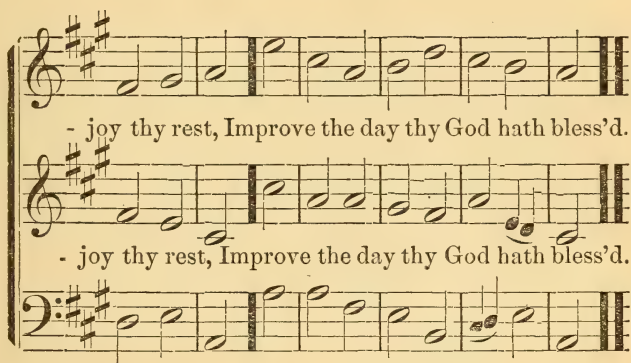
Bass.

 A musical staff in bass clef with a key signature of one sharp (F#) and a time signature of 2/2. The melody consists of quarter notes: G3, A3, B3, C4, B3, A3, G3, F#3, E3, D3, C3.



Sab-bath is be-gun; Return, my soul! en -

Sab-bath is be-gun; Return, my soul! en -



- joy thy rest, Improve the day thy God hath bless'd.

- joy thy rest, Improve the day thy God hath bless'd.

In holy duties let the day--
 In holy pleasures pass away! .
 How sweet a Sabbath thus to spend,
 In hope of one which ne'er shall end!

* * * * *



The obligation resting upon Freemasons to remember the Sabbath day and keep it holy is alike recognized and enforced in the great book of the law which lies open at all times upon their altars, and in the traditions and lectures of their Order. They all inform us that the Almighty Builder of the universe having finished the sixth day's work rested on the seventh. "He blessed, hallowed, and sanctified it. He, thereby, taught man to work industriously six days, but strictly commanded him to rest on the seventh, the better to contemplate on the beautiful works of creation—to adore him, as their creator—to go into his sanctuaries, and offer up praises for life and every blessing he so amply enjoys at his bountiful hands."

The first hour of the first day of the week.

* * * * *

At the building of the temple, according to tradition, the craftsmen arose with the sun and pursued their labor with the same regularity that marks the course of that luminary. The time designated by the "first hour of the first day of the week" was the hour after sunrise on the day succeeding their Sabbath, equivalent to what is now our Sunday morning. This was the hour when the craftsmen in the quarries of Zarthan and in the forests of Lebanon resumed their weekly labor.

SECTION II.

Illustrates the foundation and history of the degree, and impresses upon the mind of the candidate, in a striking manner, the importance of a strict observance of his obligation to be ever ready to stretch forth his hand for the relief of indigent and worthy brethren. A variety of interesting circumstances connected with the building of King Solomon's Temple are detailed, and the marks of distinction which were in use among our ancient brethren are explained.

RECEPTION.



* * * * *



* * * * *

The following Scripture passages are appropriately introduced:



The stone which the builders refused is become the head stone of the corner.



Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner?

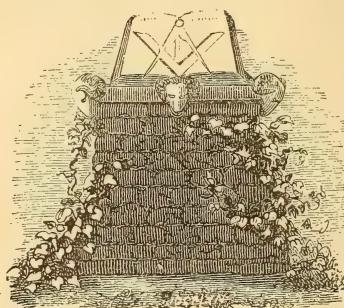


And have ye not read this Scripture, The stone which the builders rejected is become the head of the corner?.



What is this then that is written, The stone
which the builders rejected, the same is become
the head of the corner?

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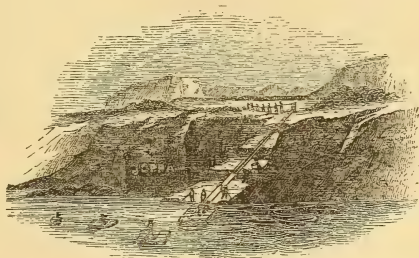
He that hath an ear to hear, let him hear.

* * * * *

As the Fellow-Craft degree refers to and describes the five senses of human nature, so in this degree two of them, Hearing and Feeling, are particularly alluded to.

In the language of the old lectures: "Hearing is that sense by which we distinguish sounds, and are capable of enjoying all the agreeable charms of music. By it we are enabled to enjoy the pleasures of society, and reciprocally to communicate to each other our thoughts and intentions, our purposes and desires; while thus our reason is capable of exciting its utmost power and energy. The wise and beneficent author of nature intended by the formation of this sense, that we should be social creatures, and receive the greatest and most important part of our knowledge by the information of others. For these purposes we are endowed with

Hearing that, by a proper exertion of our natural powers, our happiness may be complete." "Feeling is that sense by which we distinguish the different qualities of bodies; such as heat and cold, hardness and softness, roughness and smoothness, figure, solidity, motion, and extension." To a Mark Master Mason these two senses ever suggest that sacred tie which binds him to his brethren, and when he *hears* a brother's call for assistance he is taught that he should at once extend the *hand* of charity. In the eloquent language of Bro. A. T. C. PIERSON: "He that is deaf to the sufferings of a brother deserves no better fate than to be deprived of the great blessing of *hearing*; and he who is so callous to the wants of his brother as to refuse to stretch forth his hand to alleviate his sufferings deserves to have no hand to help himself."



And we will cut wood out of Lebanon, as much as thou shalt need; and will bring it to thee in floats by sea to Joppa, and thou shalt carry it up to Jerusalem.

The ancient city of Joppa, to which allusion is here made, is one of the oldest towns of Asia, and is situated on a rocky promontory jutting out from the eastern coast of the Mediterranean Sea, about forty miles in a northwesterly direction from Jerusalem. Its Greek name was Joppa, its Hebrew name Japho,* and it is now called Jaffa or Yaffa. It was, and still is, the principal seaport of the land of Judea, and of course a place of great commercial importance; but its harbor is bad, and ships generally anchor a mile from the town. From this port sailed the ships of the Israelitish kings.

* Joshua, xix. 46.

and to it came the treasures of Ethiopia and the riches of Ophir. It has now a mixed population of about five thousand. It is described by JOSEPHUS as a very dangerous haven on account of its bold precipitous shore, against which the north wind dashes immense waves.* Baron GERAMB, who visited the Holy Land, in 1842, has given a vivid description of the difficulty and danger attending a landing at this place, which has been partially quoted by Dr. MACKEY.†

Notwithstanding the difficulty and danger of the landing, and the subsequent ascent up the steep banks of the sea coast at that place, most of the materials for the temple were landed here, when they were brought down from Mount Lebanon. When the immense size and weight of these materials are considered, it seems almost incredible that they could have been conveyed to Jerusalem in that manner. But not only was this done at the building of the first temple, but we learn from Holy Scripture that the same was true of the second temple; for "They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of CYRUS, King of Persia."‡

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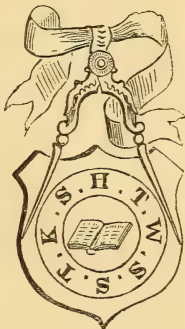
Then he brought me back the way of the gate of the outward sanctuary, which looketh toward the East; and it was shut. And the LORD said unto me, Son of man, Mark Well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

* Josephus. Jewish Wars, B III. C. ix. S. 3.

† Lexicon, p 232.

‡ Ezra, iii. 7.

* * * * *



The Mark is the appropriate jewel of a Mark Master Mason. The origin of the Mark is unknown. Perhaps the most reasonable supposition is that it was adopted at a very early period as a species of signature used by those who were unable to write. The traditions of the Order are to the effect that there were three classes of Fellow-Crafts employed at the building of King Solomon's Temple. One class wrought in the clayey grounds between Succoth and Zeradatha, the second in the forests of Lebanon, while the third or principal class was employed in the quarries of Zarthan. Those who wrought in the quarries were eighty thousand in number, divided into Lodges of eighty each. Over each of these Lodges presided a Mark Master and two Mark Men as Wardens. Each of these craftsmen was obliged to select a device which was recorded in a scroll kept for that purpose, and, thereupon, became the "Mark" of the brother, and could not be altered or changed. A copy of this mark, the craftsman was required to put on all his work, and thus every person's work could be readily distinguished, and praise or censure be correctly bestowed without mistakes. By this wise precaution, such a vast body of men were easily and correctly paid, and by its means the workmen were enabled to put together with such facility and precision the materials when conveyed from the quarries to Mount Moriah. The marks used by our ancient brethren are said to have been invented by HIRAM ABIFF, and consisted of combinations of the square, the level, the

plumb, and the cross. At a subsequent time, modifications of these marks were adopted by the Grand Masters as the Freemason's alphabet or cipher, which was used upon a memorable occasion.

The truth of these traditions is verified by the fact that such marks were in use by the operative Masons of the middle ages. STEINBRENNER, in describing the guilds of stonemasons of Germany, says that if the candidate's qualifications were deemed satisfactory, "he was at once taught the salute or '*gruss*' and the token or '*handschenk*' by which he could make himself known as a traveling Fellow-Craft. He also received a distinctive *mark*, which he was thenceforth obliged to place on all his work."*

Similar marks are to be found among all ancient ruins, and great numbers of them have been collected and described by M. DIDRON, a French writer, and also by G. GOODWIN, Esq., a member of the English Society of Antiquaries. Within a few years similar marks have been discovered in Mexico and Central America. From the similarity existing between them wherever found, it is conclusively shown that they must have been in general use by all builders at a very early period.

The primary use of the mark was undoubtedly that above mentioned, but they also very naturally came to be an equivalent in all transactions for the owner's name, and hence their use in the payment of wages. Hence, too, the "Mark" became the jewel of the Mark Master Mason, and was invested with the same properties as were attached to the Roman "*Tessera Hospitalis*," or hospitable token. When two persons in ancient times desired some emblem of their friendship, they selected a piece of bone, metal, or stone, and engraved upon it their names, their initials, or some device. This they divided into two pieces, each taking one. This was called a *Tessera Hospitalis*, and became the pledge of a friendship and attachment which nothing was permitted to destroy.

Though in itself considered of the smallest value, "yet as the memorial of a highly esteemed friend, it was retained and handed down from generation to generation, even to remote posterity; and whenever or wherever the two pieces were produced mutual assistance and protection were assured to the holders."

The "Mark" may be made of any durable material, and in any form, to suit the taste or fancy of the owner. On one side is generally engraved the owner's name, Chapter, and date of his

* Steinbrenner. Origin of Masonry p. 72.

advancement. On the other side must be engraved in a circular form these eight letters: H. T. W. S. S. T. K. S. Within this circle of letters is engraved the device selected by the brother, and when once chosen the whole should be drawn or recorded in a book kept for that purpose, and it is then said to be recorded in the "Lodge Book of Marks."

When this has been done the brother can neither alter nor change it, but it remains as his mark to the day of his death. Many Chapters fix by their laws the time within which each brother must select his mark, and where this is not the case, the general regulations of the degree make it the imperative duty of a brother to do so, as soon as possible, and within a reasonable time after his advancement.

The use of this jewel is thus beautifully explained by Dr. A. G. MACKEY: "This mark is not a mere ornamental appendage of the degree, but is a sacred token of the rites of friendship and brotherly love, and its presentation at any time by the owner to another Mark Master would claim from the latter certain acts of friendship which are of solemn obligation among the Fraternity. A mark thus presented for the purpose of obtaining a favor is said to be pledged; though remaining in the possession of the owner, it ceases for any actual purposes of advantage to be his property; Nor can it be again used by him until, either by the return of the favor, or the consent of the benefactor, it has been redeemed; for it is a positive law of the Order that no Mark Master shall pledge his mark a second time until he has redeemed it from its previous pledge." Should misfortunes assail the Mark Master Mason; should sickness fall upon him; should grim want come to his door, and gaunt hunger gnaw at his vitals; should the light of day be shut out from his sightless eyes, or his palsied tongue forget its office, his mark at once affords him immediate relief, and far surpasses in the magical pathos and power of its silent appeal, all the eloquence of studied language.

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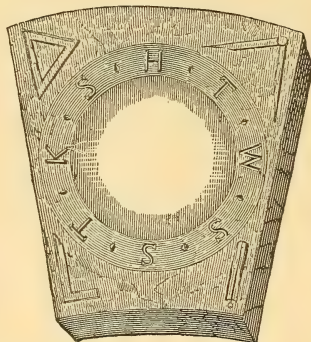
The traditions of the degree assert that the price of a mark is a "*Bekah*" or Jewish half shekel of silver, equal in value to the fourth part of a dollar. It has been claimed by some authors, that "the shekel was not a coin, but a definite weight of gold or silver



which, being weighed out, passed as current money among the Hebrews." This is undoubtedly a mistake.*

The selection of the "*Bekah*" or half shekel as the equivalent of a "mark" is probably in allusion to the "offering of the Lord" commanded to be made by the Israelites. "Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD. The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the LORD, to make an atonement for your souls. **Exodus, xxx. 14, 15.**

* * * * *



This is the stone which was set at naught of

*Union Bible Dictionary. The learned Dean Prideaux says: "There are many old Jewish shekels still in being, and others of the same sort are fre-

you builders, which is become the head of the corner.

* * * * *

This passage and the similar ones* which are introduced at an earlier period in the ceremonies, are quotations or paraphrases of the twenty-second verse of the 118th Psalm of DAVID, where the original language is used in reference to the promised Messiah. The design of the passage at this point is to teach us the great truth that nothing has been made in vain. It matters not how worthless and insignificant a creature may appear to our finite and prejudiced eyes, we should never despise it, nor cast it from us in derision, for we may rest assured that if Infinite Wisdom has been employed in its creation, it has in the economy of Providence its appropriate place and use. From it we may also learn never to despond or grow weary in well doing. Although our motives may be misinterpreted, and the work of our hands be misjudged by our erring fellow-men, still we may have faith that there is over all a JUDGE, who sees not with the eyes of man, and who will at the last make the stone which the builders rejected "the head of the corner."

The keystone is a striking symbol of the close union that should ever exist between brethren of the same household. As the operative Mason constructs his material arch so that the stones employed in its erection are made to depend for support on each other, and most of all on the keystone which binds them all together and completes the structure, so by this symbol we are taught that in the great arch of Freemasonry which spans the earth, we are dependant on each other for comfort and happiness, and most of all must rely for our social pleasures and blessings on that charity, which is the keystone to bind us together brother to brother, and which alone can render any society desirable.

* * * * *

quently dug up in Judea, with this inscription on them in Samaritan letters, Jerusalem Kedoshah, that is, Jerusalem the Holy; which inscription shows that they could not be the coin either of the Israelites of the ten tribes, or of the Samaritans who after succeeded them in their land; for neither of them would have put the name of Jerusalem upon their coin, or even have called it the holy city. These pieces, therefore, must have been the coin of those of the two tribes before the captivity." Connection, vol. 1, p. 449.

* Matt. xxi. 42. Mark, xii. 10. Luke, xx. 17.

The Working Tools of a Mark Master Mason are the Chisel and Mallet.

THE CHISEL

Is an instrument made use of by operative Masons to cut, carve, mark, and indent their work. It morally demonstrates the advantages of discipline and education. The mind, like the diamond in its original state, is rude and unpolished; but as the effect of the chisel on the external coat soon presents to view the latent beauties of the diamond, so education discovers the latent virtues of the mind, and draws them forth to range the large field of matter and space, to display the summit of human knowledge, our duty to God and to man.



THE MALLET

Is an instrument made use of by operative Masons to knock off excrescences and smooth surfaces. It morally teaches to correct irregularities, and reduce man to a proper level; so that by quiet deportment, he may, in the school of discipline, learn to be content. What the mallet is to the workman enlightened reason



is to the passions: it curbs ambition; it depresses envy; it moderates anger, and it encourages good dispositions; whence arises among good Masons that comely order,

“Which nothing earthly gives, or can destroy,
The soul’s calm sunshine, and the heartfelt joy.”

* * * * *

These symbolical explanations of the Chisel and Mallet were taken from the installation service of our English brethren in which they are included among the implements presented to the new Master.

The chisel was also formerly one of the working tools of an English Entered Apprentice, and as such was thus symbolized. “From the chisel we learn that perseverance is necessary to establish perfection; that the rude material receives its fine polish but from repeated efforts alone; that nothing short of indefatigable exertion can induce the habit of virtue, enlighten the mind, and render the soul pure.”

* * * * *

The following passage of Scripture is also appropriately introduced and explained:

To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

* * * * *

The meaning of this and kindred passages from the Apocalypse has been the subject of much speculation. Dr. A. G. MACKEY, in a commentary on the above, says it is most probable that by the “white stone” and the “new name,” St. JOHN referred to the *tesseræ hospitales* of the ancients.

Dr. OLIVER observes that "the white stone is an inestimable gift, promised to every one who lives a moral and virtuous life. White is an emblem of purity, and the new name conveys a title to be admitted within the veil, and honored with a seat near the living God, in that palace which is described by St. JOHN as a perfect cube, whose walls and foundations are garnished with all kinds of precious stones, all hewed, squared, and polished by the masterly hand of T. G. A. O. T. U."*

Some commentators have supposed the passage to allude to the practice among the ancients of passing judgment on an accused person. Those in favor of acquitting him cast a white ball into an urn, and those who adjudged him guilty cast in a black ball; a custom which has been perpetuated in one of the most important transactions of a Lodge.

If another opinion may be offered among so many, it would seem to be more probably an allusion to an ancient custom at the Olympian games, where white stones were given to the conquerors, with their names written upon them, and the value of the prize they had won. It is well known that many of the figures used by the New Testament writers were taken from these national games of Greece.† The symbolical teaching then intended to be conveyed to our minds is this: If we are victorious in our endeavors to reach the goal set before us, we shall receive for our reward, the white stone indicative of our purity of heart, and in it, the new name that shall be the passport for our admission into the Celestial Lodge above.

The new name may denote the adoption of the receiver into the family of God,‡ and hence the *white stone* may with propriety symbolize the adoption of the Mark Master Mason into a Fraternity whose only aim is to erect a spiritual temple to the GREAT I AM; and the *new name* will then become a symbol of that Great and Sacred Name, that Eternal Truth which leads the true Mason in search of light from his first step on the checkered pavement until he has passed the vails of the Tabernacle.

* * * * * *

* Dr. Oliver's Dictionary of Masonry.

† Union Bible Dictionary, de Race.

‡ Isaiah. lxii. 2. Union Bible Dictionary.

CHARGE TO THE CANDIDATE.

BROTHER: I congratulate you on having been thought worthy of being promoted to this honorable degree of Masonry. Permit me to impress it on your mind that your assiduity should ever be commensurate with your duties, which become more and more extensive as you advance in Masonry.

The situation to which you are now promoted will draw upon you not only the scrutinizing eyes of the world at large, but those also of your brethren, on whom this degree of Masonry has not been conferred; all will be justified in expecting your conduct and behavior to be such as may with safety be imitated.

In the honorable character of Mark Master Mason, it is more particularly your duty to endeavor to let your conduct in the world, as well as in the Lodge, and among your brethren, be such as may stand the test of the Grand Overseer's square, that you may not, like the unfinished and imperfect work of the negligent and unfaithful of former times, be rejected and thrown aside, as unfit for that spiritual building,

that house not made with hands, eternal in the heavens.

While such is your conduct, should misfortunes assail you, should friends forsake you, should envy traduce your good name, and malice persecute you; yet may you have confidence that, among Mark Master Masons, you will find friends who will administer relief to your distresses, and comfort your afflictions; ever bearing in mind, as a consolation under all the frowns of fortune, and as an encouragement to hope for better prospects, that *the stone which the builders rejected* (possessing merits to them unknown) *became the chief stone of the corner.*

The reader will observe that the authors of this work have restored the original charge as published by WEBB, and which was mutilated by JEREMY L. CROSS, and most of those who have followed him.

It will also be observed that this charge, unlike those of other degrees, is more properly a congratulatory address, and should always be given in that form.

* * * * *

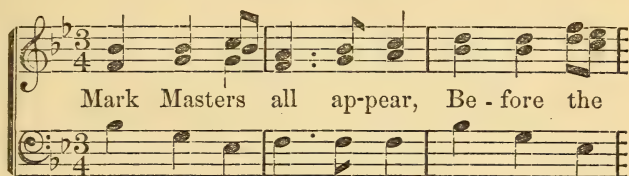
The sixth hour of the sixth day of the week.

* * * * *

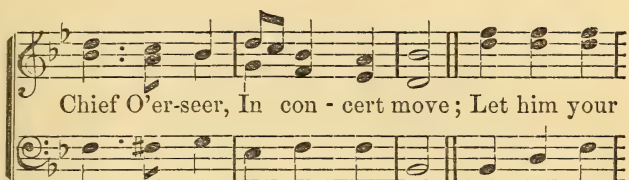
The last shall be first.

The following song may be sung:

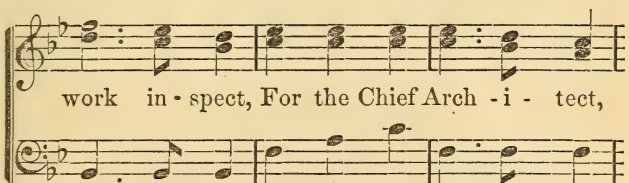
MUSIC—*America.*



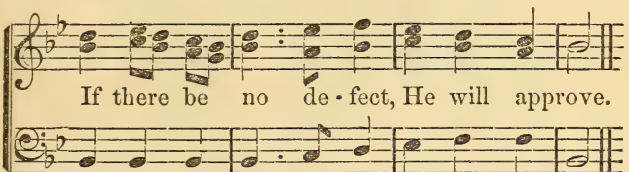
Mark Masters all ap-pear, Be - fore the



Chief O'er-seer, In con - cert move; Let him your



work in - spect, For the Chief Arch - i - tect,

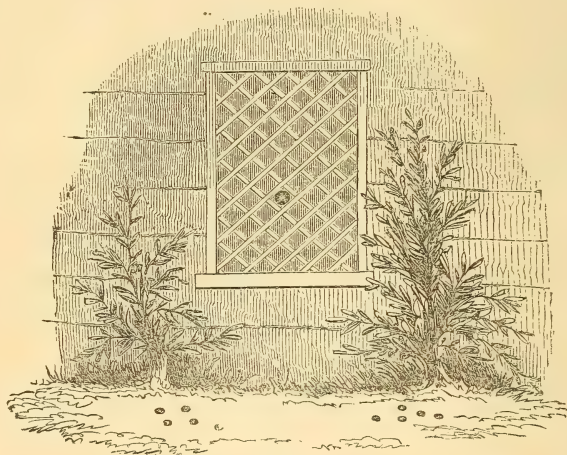


If there be no de - fect, He will approve.

You who have passed the square,
For your rewards prepare,
Join heart and hand;
Each with his mark in view.
March with the just and true;
Wages to you are due,
At your command.

HIRAM, the widow's son,
Sent unto SOLOMON
Our great key-stone;
On it appears the name
Which raises high the fame
Of all to whom the same
Is truly known.

Now to the westward move,
Where, full of strength and love,
HIRAM doth stand;
But if impostors are
Mix'd with the worthy there,
*Caution them to beware
Of the right hand.*



* * * * *

There are many traditions as to the amount of wages paid the workmen on the temple. One of these, which has been of late years somewhat extensively circulated in this country, is to the effect that those Fellow-Crafts who were "advanced to the honorary degree of a Mark Master Mason" were paid a Jewish shekel, or about fifty cents in the coin of the United States, for each day's labor.

Another tradition, current among our English brethren, relates that the men were paid in their Lodges by shekels, and the number of shekels per day was regulated by the square of the number of the degree which each order of men had attained. According to this theory, an Entered Apprentice received one shekel, or fifty cents; a Fellow-Craft, four, or two dollars; a Mark Man, nine, or four and one half dollars; a Mark Master, sixteen, or eight dollars, and in like manner until they make the highest grade to have received about forty dollars per day.

Both of these accounts are wholly fanciful, and were undoubtedly fabricated within the last fifty years, without the existence of any documents or authorities on which to base them. According to the ancient traditions and the early rituals, the true amount of wages paid a faithful craftsman who wrought in the quarries was a much smaller sum than those above named. The wages of a speculative craftsman is the knowledge of Divine Truth which the Grand Master of the Universe will bestow on him who faithfully performs his allotted labor in the quarries of earth.

The following parable is read:

It is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard; and whatsoever

is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour, he went out and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto

thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last; for many be called, but few chosen.

* * * * *

The penny alluded to here was undoubtedly the Roman penny, a silver coin equal to from twelve and a half to fourteen cents in United States coin. A very erroneous impression prevails respecting the value of money in olden times, on account of our associations with its present value. A *penny*, equivalent to twelve or fourteen cents, seems to us to be a mean compensation for ten or twelve hours toil in the vineyard, and the *two pence* affords very equivocal evidence to our minds of generosity in the good Samaritan;* but, when it is considered how much of the comforts and necessities of life these apparently trifling sums could obtain, the case appears differently. As lately as the year 1351 the price of labor was regulated in England by act of Parliament, and "hay-makers, corn-weeders, without meat, drink, or other courtesy" (in modern phrase, finding themselves), were to have a penny a day. In many places these were the highest wages paid for any kind of agricultural labor, some kinds being still less. The pay of a chaplain in England, in 1314, was three half pence, or about three cents a day. At the same time wheat was sixteen cents a bushel, and a fat sheep only twelve cents. A penny a day under such circumstances would not be inconsiderable wages. In the fourth century before CHRIST a penny would have bought, it is estimated, at least ten times more than it would have done in England in the year 1780—and prices then were very much lower than at the present day.*

The use of this parable, and also the quotations from the New Testament, are said to be "*Americanisms*"—although this may be safely doubted. It is true, the parable does not form a part of the ritual of the degree of "*Master Mark Mason*," as found among the detached degrees of the Ancient and Accepted rite; but this is not by any means conclusive that it was added by the early American ritualists. At all events these anachronisms have become of such

* Luke, x., 35.

† Union Bible Dictionary.

long standing that they cannot now be discarded even were such a thing desirable.

The great moral lessons taught us in this degree are concisely and eloquently enforced by the symbolism of this sublime parable. As a Fellow-Craft we are taught that "the internal and not the external qualifications of a man are what Masonry regards."* As a Mark Master Mason we learn the great truth that the Eternal Father is no respecter of persons, but will bestow the gifts of his beneficent hand alike to each one who sincerely labors to obey his righteous law.

"The design of all Masonry is the search after Truth, and every one who seeks to discover it shall receive his reward in the attainment of it." So in the vineyard of Masonry it matters not whether we commenced our labors with the rising sun, and have borne the burden and heat of the day, or whether we came in at the eleventh hour, just as the day was drawing to a close, if we but do our duty, if we are faithful and earnest, we shall receive our wages in a clear conscience, and in the commendation "well done good and faithful servant."

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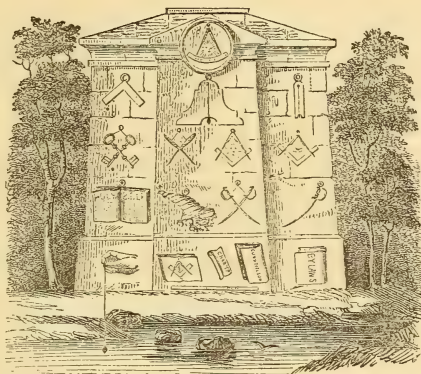
*

Now to the praise of those
Who triumphed o'er the foes
Of Mason's art;
To the praiseworthy three,
Who founded this degree;
May all their virtues be
Deep in our hearts.

The ceremonies previous to closing a Lodge in this degree are peculiarly interesting. They teach us the duty we owe to our brethren in particular, and the whole family of mankind in general, by ascribing praise to the meritorious, and dispensing rewards to the diligent and industrious.

* Charge in second degree.

PAST MASTER.



THIS degree is more closely associated with Symbolic than Chapter Masonry. It was originally, and is to this day, an honorary degree, and should be conferred only on the newly-elected Master of a Lodge. But as it has become a permanent component part of the Capitular system, it is, therefore, useless to contend with what is often termed the “inconsistency” of conferring an honor where no equivalent services have been, or are expected to be, rendered.

As the rulers of Masonry are, and should only be, selected for their superior skill and intelligence, they alone should be permitted to receive the valuable light and information contained in the ceremonies of this degree.

Those who receive the degree in the Chapter are termed "virtual" Past Masters, in contradistinction to those who have been elected and installed in a regularly constituted Symbolic Lodge, who are called "actual" Past Masters; the former having no rights or privileges, as such, out of the Chapter.

In order to harmonize many of the controversies that were constantly arising in respect to the contending rights of Past Masters, the General Grand Chapter of the United States, in 1856, adopted a resolution recommending the Chapters under its jurisdiction "to abridge the ceremonies now conferred in the Past Master's degree within the narrowest constitutional limits, only retaining the inducting of the candidate into the Oriental Chair, and communicating the means of recognition."

The various sections of the lecture of this degree, which relate to the constitution and dedication of new Lodges; the installation of officers; the laying of cornerstones; the dedication of Masonic halls, and the funeral services, being only necessary to the actual Past Masters, are to be found in connection with the Symbolic degrees, under the title of "Ancient Ceremonies."

HISTORY.

WHEN the Order of Past Master was first made a constituent part of the service used at the installation of a Master of a Lodge, or whence the ceremonies of that Order were derived, are problems that have never yet been solved, although the Past Master's degree has been more discussed than all the other grades of Freemasonry.

The earliest allusions to the Order of Past Master are those which are found in DERMOTT'S Ahiman Rezon, and PRESTON'S Illustrations, where it is spoken of as a long-established thing, whose possession by a Master could not be dispensed with, and the conferring of which was the only esoteric portion of the ceremonies of installation. That it was in use among both the *Ancients* and *Moderns* is, therefore, certain, and, by both, was recognized as being of ancient and binding obligation.

The reader will bear in mind that at the organization of the Royal Arch degree as a separate and distinct grade, it could only be conferred on Masters of Lodges.

This was one of the fundamental Landmarks of the original Royal Arch system. At first it was well enough; but in later years, when the Fraternity became more extended, this ancient regulation so limited the number of Royal Arch Masons that the excellent precepts of Capitular Masonry lost much of their effect by reason of the want of numbers sufficiently interested and duly qualified to teach them. It, therefore, became necessary to give up the general practice of the entire system or relax the above mentioned rule. So binding was the Landmark considered that, rather than violate it, the fathers of Royal Arch Masonry contrived the ceremony of "privately passing the chair." This was nothing more nor less than the creation of a *Virtual* in place of an *Actual* Master, and was done by virtue of a dispensation from the Grand Master. The candidate, after receiving this degree of Past Master was considered as eligible to the Royal Arch as if he were an Actual Past Master, and the Landmark was still preserved. In England, however, since the union in 1813, the ancient Landmark has been abrogated, and the candidate for exaltation is required to possess neither the Order nor the degree of Past Master.

In Ireland, Scotland, and the United States, the ancient Landmark is still preserved, and in the latter country the rights, duties, and privileges of both Actual and Virtual Past Masters have been thoroughly discussed, and are now generally well understood.

It is now settled that the Order of Past Master is a part of the necessary installation service to be conferred upon a Master elect of a Lodge, and that a Master cannot be lawfully installed without receiving that Order; that Chapter Past Masters cannot confer the Order of Past Master upon a Master elect, nor be present when it is conferred; that an Actual Past Master cannot sit in a Lodge of Virtual Past Masters; and that a Virtual Past Master can claim no right, privilege, or immunity in a Lodge or among Actual Past Masters, by virtue of his having received the degree of Past Master.

In short the degree of Past Master is conferred in the Capitular system for Chapter purposes only; "and entitles none who receive it to the honors accorded to one who has regularly passed the chair of a subordinate Lodge."

The degree was not regularly introduced into the American system or rite until somewhere about the year 1792. Previous to that time it was the custom, generally, to convene the necessary number who had received it, and by dispensation of the Grand Master, confer the degree on candidates in an occasional Lodge, which acted for the time being, by virtue of the dispensation.*

The degree was also formerly conferred by the Lodges of Perfection under the Ancient and Accepted rite. The same regulation existed there, as in the Royal Arch, that none but Past Masters should be eligible for the degrees, and, therefore, whenever a candidate, who was not an Actual Past Master, presented himself, the degree of Past Master was in the first place conferred upon him. I have now before me the records of a Lodge of Perfection, bearing date 1782, in which the above facts appear. After the Chapters began to assume jurisdiction over the degree, the councils of the Ancient and Accepted rite relinquished their claim to it, and its status after much discussion is now well understood, and the degree itself is much better appreciated than formerly.

* The degree is now conferred in a similar manner in the jurisdiction of Pennsylvania, which has never come under the General Grand Chapter.

OFFICERS.

THE regular officers of a Past Master's Lodge are:

1. RIGHT WORSHIPFUL MASTER;
2. SENIOR GRAND WARDEN;
3. JUNIOR GRAND WARDEN.

The officers of a Chapter take rank in a Past Master's Lodge as follows, viz: the High-Priest as R. W. Master; the King as Senior Grand Warden; the Scribe as Junior Grand Warden; the Treasurer and Secretary occupy the corresponding stations; the Principal Sojourner as Senior Deacon; the Royal Arch Captain as Junior Deacon, and the Tiler at his proper station.

The symbolic color of the Past Master's degree is purple. The apron is of white lambskin, square at the corners, edged with purple, and the jewel of the degree inscribed upon it. The collar is purple, edged with gold.



The jewel of a Past Master is a pair of compasses, extended to sixty degrees, the points resting on the segment of a circle. Between the extended legs of the compasses is a flaming sun. The whole may be suspended within a circle.

Lodges of Past Masters are "dedicated to the Holy Saint JOHN."

The candidate receiving this degree is said to be "inducted into the Oriental Chair of King SOLOMON."

OPENING.



* * * * *



THE following may be used as a charge at opening a Lodge in this degree:

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so; but are like the chaff which the wind driveth away. Therefore, the ungodly shall not stand in the judgment, or sinners in the congregation of the righteous. For the LORD knoweth the way of the righteous; but the way of the ungodly shall perish.

* * * * *

RITUAL.

SECTION FIRST.

THIS section treats of the government of our society; the disposition of our rulers; and their requisite qualifications. It also illustrates the ceremonies of conferring this distinguished honor upon such as are found worthy.

* * * * *

RECEPTION.

* * * * *

PREVIOUS to the investiture of the candidate, he is reminded of the responsibilities he is about to assume, and his obligations to the Fraternity are enforced in the way peculiar to the Craft.

* * * * *

THE GIBLEMITES.

IN a recent work by Past Grand Master A. T. C. PIERSON, there are collected many traditions which have been current at different periods among the Fraternity. Many of them are fanciful and without any known warrant of authority, being generally of English origin. Among this last class is the following: "During the process of the erection of the temple, SOLOMON was in the habit of visiting every part of the building, to inspect the work and examine the progress being made. Upon one occasion, as he was ascending a ladder of rope, one side gave way, but just as he was falling, he was caught by two of the workmen who happened to be passing, and he was thus saved from great injury if not from death. These workmen were Giblemites, and in gratitude to them for the service rendered him, and to perpetuate its remembrance, SOLOMON took this class under his especial protection, and ordered that in the future he should be constantly attended by two of the

Giblemites. When age, infirmity, and disease had rendered SOLOMON unable to walk alone, two of this favored class constantly attended and assisted him even to seating him upon his throne.”* Although much of this tradition is entirely without authority to sustain it, yet there is in it some truth; and we may derive from it the important lesson, one which we may see constantly verified around us, that even the wisest, best, and most exalted of men are at all times dependent on the charity of their fellows, and the bounty of Divine Providence.

The Giblemites were the people of Gebal, a city of Phœnicia, north of Beyroot, called Byblos by the Greeks and Romans, now known by the name of *Jiblah*. At the present time it is but little more than a mass of ruins, which are sufficiently magnificent to indicate its former greatness and beauty. Indeed it was famous in former times for the skill of its masons and builders, who excelled all others in the knowledge of architecture. We find them frequently mentioned in Scripture as “stone squarers,” a term applied to them as being eminently distinguished in that kind of work.

* * * * *

The candidate is then regularly invested with the insignia of office, and the furniture and implements of the Lodge are presented and explained.

The Master's jewel is a square, and inculcates morality. It was a saying of ARISTOTLE that “he who bears the shocks of fortune valiantly, and demeans himself uprightly, is truly good, and of a square posture, without reproof.” The Master should, therefore, never lose sight of the important lesson which his jewel symbolically teaches, but on every occasion, and by all his acts, prove that he is in truth, a square stone in the temple of Masonry.

The *Holy Writings*, that great light in Masonry, will guide you to all truth; it will direct your paths to the temple of happiness, and point out to you the whole duty of man.

* Traditions of Freemasonry, p. 294.

The *Square* teaches us to regulate our actions by rule and line, and to harmonize our conduct by the principles of morality and virtue.

The *Compass* teaches to limit our desires in every station, that, rising to eminence by merit, we may live respected and die regretted.

The *Rule* directs that we should punctually observe our duty, press forward in the path of virtue, and, neither inclining to the right nor to the left, in all our actions have eternity in view.

The *Line* teaches the criterion of moral rectitude, to avoid dissimulation in conversation and action, and to direct our steps to the path which leads to immortality.

You now receive in charge the *Charter* or *Warrant*, by the authority of which this Lodge is held. You are carefully to preserve it, and in no case should it ever be out of your immediate control, and duly transmit it to your successor in office.

The *Book of Constitutions* you are to search at all times. Cause it to be read in your Lodge, that none may pretend ignorance of the excellent precepts it enjoins.

You will also receive in charge the *By-Laws* of your Lodge, which you are to see carefully and punctually executed.

You will also receive in charge the Records of the Lodge, which you are to see correctly kept, that nothing improper is committed to paper; and for this reason you are to have a general supervision over the duties of the Secretary.

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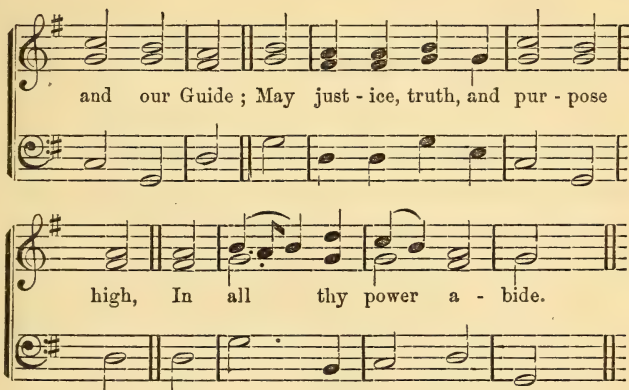


The following song may be introduced, accompanied with the *honors*:

PAST MASTER'S ODE.

AIR—*Peterboro'*.

Ac - cept the trust we of - fer thee, Our Mas - ter



God help, in thy extended charge,
To keep our temple fair ;
To rear it higher, higher still,
The temple of thy care.

Oh! lead us by the light of truth,
To walk in wisdom's way,
Through all the trying paths of life,
To realms of endless day.



* * * The duties appertaining to the Chair are many and various. They consist in opening, instructing, and closing Lodges; initiating, crafting, and raising Masons; presiding at funeral obsequies and all other duties connected therewith.

* * * * *

The duties appertaining to the Chair are recounted

and explained, and the necessary assistants in their discharge are selected, according to the ancient Land-marks.

These lessons are illustrated by ceremonies, through which every Master of a Lodge, from time immemorial, has been compelled to pass, to qualify him for the discharge of those important duties that devolve upon all who wield the gavel in the East.

These ceremonies may be appropriately concluded by the delivery of the following

CHARGE TO THE CANDIDATE.

MY BROTHER: The Past Master's degree, unlike all the other degrees of Freemasonry, sheds no light upon itself. It was formerly conferred only on Masters of Lodges, to instruct them in the duties they owed the Lodges over which they were called to preside, and likewise the duties of the brethren to the Chair; but we, as Royal Arch Masons, confer this degree, not only as a preliminary step, but also for the more important purpose of guarding us against a breach of our Masonic obligations. We are all, my brother, too apt to come forward and kneel at our sacred altar and take upon ourselves the most solemn obligations to perform certain

duties, and then behave as if we had not done so. This, my brother, is not as it should be.

Let the scene which you have this evening witnessed be a striking lesson to you, and not only to you, but to us all as Masons, never to lose sight of the solemn obligations which we have all taken upon ourselves of our own free will, and in the most solemn manner promised that we would never violate.

It becomes your duty as a Past Master, by amiable, discreet, and virtuous conduct, to convince mankind of the goodness of the institution; so that when a person is said to be a member of it, the world may know that he is one to whom the burdened heart may pour out its sorrows; to whom distress may prefer its suit; whose hand is guided by justice, and whose heart is expanded by benevolence.

If you have any doubt of the extent of your obligations, a daily recourse to the Scriptures of Divine Truth will set you right. It will make your duties plain, and the discharge of them a pleasure rather than a burden. Make then the Holy Bible, that Great Light in Masonry, the man of your counsels, and the meditation of your heart.

It will never mislead nor deceive you, but a strict observance of its holy precepts will fit and prepare you for usefulness in this life, and for a glorious inheritance in that which is to come.

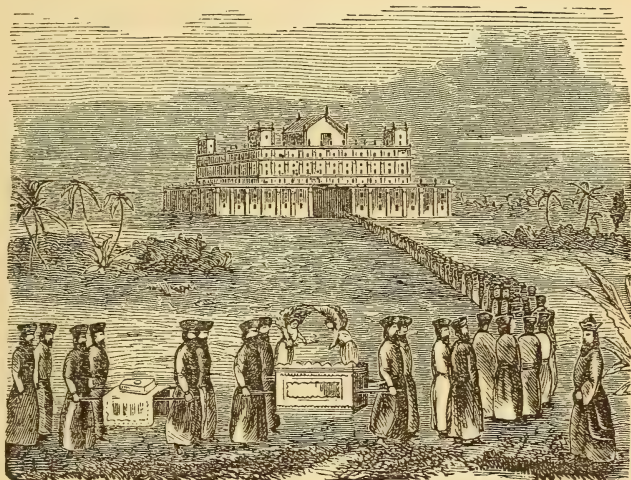
CLOSING.

* * * * *

THE following invocation is appropriate to be used in closing a Lodge of Past Masters:

Help us, O GOD of our salvation, for the glory of thy Name, and deliver us, and purge away our sins, for thy Name's sake.

MOST EXCELLENT MASTER.



THIS degree has special reference to that important period when the temple erected by King SOLOMON for the worship of Jehovah was completed and consecrated in all its glory and beauty.

None but those who, through diligence and industry, have progressed far toward perfection; none but those who have been seated in the ORIENTAL CHAIR by the unanimous suffrages of their brethren, can be admitted to this degree.

In its original establishment, when the Temple of Jerusalem was finished, and the Fraternity celebrated

the cape-stone with great joy, it is demonstrable that none but those who had proved themselves to be complete masters of their profession were admitted to this honor; and, indeed, the duties incumbent on every Mason, who is "received and acknowledged" as a Most Excellent Master, are such as render it indispensable that he should have a perfect knowledge of all the preceding degrees.

It was, therefore, a part of the wisdom and justice of SOLOMON'S plan to bestow upon many of his most skillful workmen some distinguishing mark of his approval. No higher appreciation of valuable services could have been rendered to the worthy and meritorious than conferring upon them an Order of Merit, with the honorable title of "Most Excellent Master." And it is still retained by us as a memorial of the method adopted by the King of Israel to distinguish the most skillful portion of the Craft, and to reward them for their services in behalf of the Fraternity.

HISTORY.

THERE are several degrees bearing the name of Excellent, which have been practiced in different countries; but none of those now in use have any resemblance to the Most Excellent Master's degree of the American rite. The Excellent of Ireland has reference to the legation of MOSES; the Excellent of Scotland is very similar to what is known by passing the vails, alluding to a preparatory ceremony among the Hebrew captives at Babylon previous to their departure to rebuild the Temple at Jerusalem. The Super Excellent likewise differs in every country from the Most Excellent degree.

The latter has been considered by some recent writers as purely an American invention. It has been asserted that it was manufactured at Providence, Rhode Island, at the very close of the last century, an opinion, however, which cannot be sustained. Others have supposed it to have been arranged by the Rev. JONATHAN NYE and the Rev. GEORGE RICHARDS, two eminent Masons of the last century; but no substantial proof of this allegation has ever been adduced. A third origin has been assigned to the degree, which is that it was manufactured from fragmentary traditions by THOMAS SMITH WEBB. The main reason for this belief seems to be the fact that WEBB first gave an account of it in his *Freemason's Monitor*, published in 1797. It is quite probable that he may have rearranged the degree, or rather that he was one of the parties who arranged it in connection with the other degrees previous to his publication of the monitorial parts of it; but I have good reason to affirm that he could not have been the inventor of the degree. The late venerable Bro. WADSWORTH, of New York, has stated, without doubt correctly, the fact that WEBB did not acquire the Prestonian Lectures until 1795, an opinion corroborated by the investigations of Bro. ROB. MORRIS, and all those who have examined the origin of what is known as the WEBB Lectures.

It is, however, a well-known fact that the degree existed substantially as now worked, at least two or three years prior to that time, and hence it is perfectly apparent that WEBB did not originate the degree, however he may have improved its ritual.

The truth about the matter is probably this, that the degree was one of those supplementary or detached degrees which arose during the eighteenth century, and, in the chaotic state of Masonry in this country about 1790, was incorporated into the regular Capitular system to supply a hiatus in the rituals which has been lamented by intelligent craftsmen of other countries, but which has never been satisfactorily supplied except in the American rite. The third degree left the temple unfinished, and the Royal Arch noted its destruction. Its

completion and solemn consecration; its gorgeous ceremonial and worship; its use as the central glory of the Jewish nation for four hundred years are passed over in perfect silence by the rituals of all other rites; to the American rite alone must the Masonic student turn if he would understand the full import of the complete allegory of Freemasonry.

OFFICERS.

THE regular Officers of a Most Excellent Master's Lodge are:

1. RIGHT WORSHIPFUL MASTER;
2. SENIOR GRAND WARDEN.

Some writers add:

3. JUNIOR GRAND WARDEN,

on the supposition that ADONIRAM filled that office at the dedication of the temple, a theory entirely at variance with the old rituals, which make that office to have been vacant for a reason well known to the Craft. The officers of a Chapter take rank as follows, viz: The High-Priest as R. W. Master; the King as S. G. Warden, and, for the purposes of reception, the Principal Sojourner acts as Senior Deacon; the Royal Arch Captain as Junior Deacon, the Captain of the Host as Marshal, and the Treasurer, Secretary, and Tiler, fill their respective stations.

The symbolic color of the Most Excellent Master's degree is purple. The apron is of white lambskin, edged with purple, and the collar of purple edged with gold.

A candidate receiving this degree is said to be "received and acknowledged as a Most Excellent Master." Lodges of Most Excellent Masters are dedicated to K. S.

OPENING.



THE following passage of Scripture is read at

OPENING.

The earth is the LORD's, and the fullness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the LORD? and who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the LORD, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O JACOB. Selah. Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The LORD strong and mighty, the LORD mighty in battle. Lift up your heads, O ye

gates ; even lift them up, ye everlasting doors ; and the King of Glory shall come in. Who is the King of Glory ? The LORD of hosts, he is the King of Glory.

* * * * *

This Psalm is generally thought by commentators to have been composed by DAVID upon the solemn occasion of bringing the Ark of God from the house of OBED-EDOM into the Tabernacle which had been built for it. The Ark of God is supposed to be moving in a grand and solemn procession of the whole Israelitish nation, toward the place of its residence on Mount Zion. On ascending the mount, the Psalm is chanted in the rich and swelling notes of the Hebrew music. The celebrated commentator MATTHEW POOLE* says that this was probably the purpose for which this Psalm was written, but adds, "that DAVID had a further prospect, even to the temple which he ardently desired to build, and which he knew would be built by SOLOMON, and when that was done, and the Ark was brought into it, then this Psalm was to be sung." He adds, that DAVID'S Psalms were not only used by him upon the first occasion for which he made them, but they also had a reference prophetically to future events.

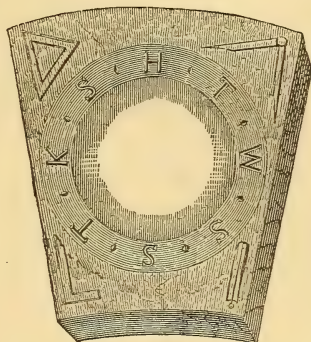
What could be more appropriate to the opening ceremonies of this degree than this sublime Psalm chanted upon two occasions by the Jews, when removing the Ark of the Covenant into the places solemnly prepared for its reception.

*Annotations of the Holy Bible. Folio edition, Glasgow 1762.

RITUAL.



* * * * *



THE Most Excellent Master's degree is designed to commemorate the completion and dedication of the temple. Nothing could be more appropriate, therefore, than setting up at the very entrance of the degree that keystone which, rejected of the builders, was destined to bind together the principal arch, and complete the temple. When the labor was brought to a successful close, and this degree was established, a new tie was created between the faithful craftsmen, and so in like manner we may learn the important lesson that the tenets of our Institution should bind and cement us together in the bonds of speculative Masonry, one common brotherhood.

* * * * *

The following Psalm is read during the ceremony of

RECEPTION:



I was glad when they said unto me, Let us
go into the house of the LORD.



Our feet shall stand within thy gates, O Jeru-
salem. Jerusalem is builded as a city that is
compact together:



Whither the tribes go up, the tribes of the
LORD, unto the testimony of ISRAEL, to give
thanks unto the name of the LORD.



For there are set thrones of judgment, the
thrones of the house of DAVID.



Pray for the peace of Jerusalem: they shall
prosper that love thee. Peace be within thy
walls, and prosperity within thy palaces.



For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the LORD our God I will seek thy good.

This Psalm was written by DAVID for the use of the people, when they came up to Jerusalem, to the solemn feasts, unto the "testimony;" that is, up to the Ark of the Covenant which was in Jerusalem. Three times in each year the devout Jews went up to Jerusalem, to acknowledge the mercies and give thanks unto the name of JEHOVAH; and with great joy did they keep these returning festivals of their religion. How appropriate the words of this glorious Psalm! How the heart thrills with emotion, as we go up to the dedication of our mystic temple, to the stirring strains of DAVID's harp! And how touchingly we are reminded that we are not only to dedicate our earthly temple to Jehovah, but also our spiritual building—and how all these solemn ceremonies impress our hearts with the desire to exclaim, "Let us go into the House of the Lord not made with hands, eternal in the heavens."

* * * * *



* * * * *

A Most Excellent Master.

The Holy Scriptures, as well as the traditions of the Fraternity, relate "that DAVID gave to SOLOMON the pattern of all that he had by the spirit," for the construction of the temple, and all its varied

furniture and fixtures. It is also related traditionally that King SOLOMON, having completed every part of the work according to this pattern, resolved to reward the best informed and most skillful of the Giblemites, by creating them Most Excellent Masters. The traditions of the Craft contain much information relative to the privileges and duties of those who were admitted to this high rank. None were received but those who had proved themselves complete masters of their profession, or, as we would now say, had served as Masters of Lodges. The labor on the temple was finished, and many of the Craftsmen were soon to leave Judea in search of employment elsewhere. They had labored long, and with unexampled fidelity and zeal, encouraged and sustained by the hope that they should become Master Masons at the completion of the temple. Providence, in a sudden and mysterious manner, had prevented a full consummation of this hope, though they had been permitted to receive the shadow in lieu of the substance; and now King SOLOMON resolved still further to reward their fidelity. They were therefore set apart as teachers and masters of the art, and, as such, were charged to dispense Masonic light and knowledge among the uninformed and ignorant. In this character they were to travel into foreign countries, and carry into those lands that same sublime knowledge of Masonry which had, under the inspired wisdom of SOLOMON, wrought out from the quarry and the forest the wondrous beauties of Jerusalem's pride and glory.

This tradition is confirmed by the derivation of the title conferred on them. The Jews had three titles of respect which they gave to their doctors and teachers: Rab, Rabbi, and Rabban or Rabboni. Our title, Most Excellent Master, is equivalent to the designation Rabboni, which was the highest title of honor known to the Jews, and one that implies the possession of the highest rank and learning.



THE DEDICATION OF THE TEMPLE.

Dedication is defined to be a religious ceremony by which any person, place or thing is set apart for the service of God or to

some sacred use. The Altar,* the vessels of JORAM,† the Tabernacle of MOSES,‡ and the Temple of SOLOMON, were all dedicated to the service of God. The practice of consecration was very common among the Jews, and was suited to the peculiar dispensation under which they lived. Cities, walls, gates and even private dwellings were consecrated by peculiar ceremonies. The custom was preserved so long as the Jews had a country of their own, and is still retained, in modern times, in the consecration of churches and chapels. It is also practiced among Freemasons in the dedication of their halls and the consecration of their Lodges.

When the temple was nearly completed, a circumstance occurred which threw a sudden gloom over the Craft, and, for a time, dispelled the pleasures derived from the anticipation of a speedy and successful conclusion of their labors.

By that event the final completion and dedication of the magnificent edifice were delayed for several months. At length, however, King SOLOMON set apart a day for those solemn ceremonies, and caused proclamation to be made throughout all Israel, that all the Priests, Levites and people should gather themselves together for the purpose of celebrating the completion of the temple, and bringing up the Ark of the Covenant.

It is stated in the Scriptural account,§ that the dedication ceremonies lasted seven days, which were followed by the Feast of Tabernacles, which also lasted seven days from the evening of the 15th of Tisri, to the evening of the 22d day of the same month. The day of holy convocation was the 23d day of Tisri, on which the people were dismissed to their homes. The dedication ceremonies must have commenced on the evening of the 8th day of Tisri, the seventh month of the year 3001, and on the 9th the Ark was brought up and placed in the temple. The next day, or the 10th day of Tisri, was the Day of Atonement, the most sacred and solemn of the Jewish festivals, when the High-Priest, for the first time, went into the Sanctum Sanctorum of the Temple, before the Mercy Seat, to make atonement for the people of Israel. It is therefore quite evident that the temple could not have been dedicated on the 23d of Tisri, as has been stated by some authors.

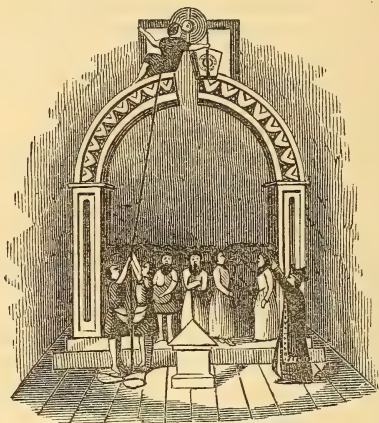
The scriptural account is very concise, and contains no allusion to any ceremony like that of placing the copestone; but as the

* Numbers, viii. 84. † 2 Samuel, viii. 11. ‡ Exodus, xl.

§ Compare 1 Kings, viii. with 2 Chronicles, vii. 8.

completion of public edifices is now, and always has been, signalized by some ceremony, it is natural to suppose that such an important event as the completion of the temple would not have been allowed to pass without something being done to mark the event.

Our Masonic traditions, in accordance with this natural supposition, relate that the cope-stone or key-stone was brought forth, and, amidst the plaudits of the workmen and assembled people, was placed in the principal arch by the Grand Master himself.



Placing the Key-stone in the Principal Arch.

Modern Masonic writers have indulged in much speculation as to what particular stone was used in the grand and imposing celebration of the completion of the temple. This difference of opinion as to the precise stone has led to a corresponding disagreement among the rituals of the degree in use among the Fraternity.*

* Dr. Oliver, in writing of this subject, observes that the word *key-stone* was originally and correctly used, although, to quote his language, "The Supreme Grand Chapter has substituted the words *cape-stone*, under an impression, we suppose, that arches and key-stones were unknown at the building of Solomon's Temple. But subsequent investigations have shown the inaccuracy of this opinion. It is now clear that the arch and key-stone were known to the Tyrians before the time of Solomon." *Origin of the English Royal Arch*, p. 23. This, by the way, is another instance of the innovations made by our English companions in the ritual of Freemasonry. It furnishes another striking proof of

The difficulty of attempting a satisfactory explanation does not consist in there being any error or inconsistency in the correct ritual of the degree, but simply in the necessity of using only such terms as do not contravene the established rules of the Order. It will be evident to any one who will examine the subject that the words "*cape-stone*," "*cope-stone*," "*cap-stone*," "*chief-stone*," and "*key-stone*," were formerly used as synonymous and convertible terms, and as such were applied to one and the same stone.* It is impossible to make extended quotations, but the following will suffice to show the fact, which may be verified to any extent from the early writers:

ANDERSON says "the *cape-stone* was celebrated with great joy."†

WEBB says "The Fraternity celebrated the *cape-stone* with great joy."‡

In the Most Excellent Master's song, written by WEBB, the following expressions are used, all evidently alluding to the same stone: "The *cape-stone* is finished;"§ "The *key-stone* to lay;"|| "To bring forth the *cape-stone* with shouting and praise."||

Dr. WORCESTER defines "*cope*" as "Anything spread over the head, as the concave of the sky, *the arch work over a door*."

WEBSTER's Dictionary, edition of 1864, defines "*cope*" as "Anything regarded as extended over the head, as the arch or concave of the sky, the roof or covering of a house, *the arch over a door, etc.*"

The stone used in the older and correct American rituals is the "*key-stone*," that identical stone "which the builders threw away."¶

the superior knowledge possessed by the early American Masons relative to the temple and the Jewish nation. It also demonstrates that the innovation of introducing the word "*cape-stone*," or "*cope-stone*" in the sense of the top-most stone of the building, is not chargeable to those "who constructed the American system," as has been alleged, but to the Supreme Grand Chapter of England.

*The word "*cape-stone*" is not to be found in any Lexicon within my reach, and was used by the early authors either ignorantly for "*cope-stone*," or intentionally, as some have supposed, to coin a word that should have a technical Masonic meaning. Dr. Mackey has the following language: "The *cape-stone*, or, as it would more correctly be called, the *cope-stone*," evidently considering that the former word was originally used for the latter.

† Constitutions. Edition 1783, p. 14.

‡ Webb's Monitor. Introduction to the Most Excellent Master's degree.

§ Verse 1.

|| Verse 2.

¶ A recent writer, who is much attached to the English system, asserts, however, that confounding this stone with the key-stone of the Mark degree is a prominent error. The same misconception as to the true stone used in this

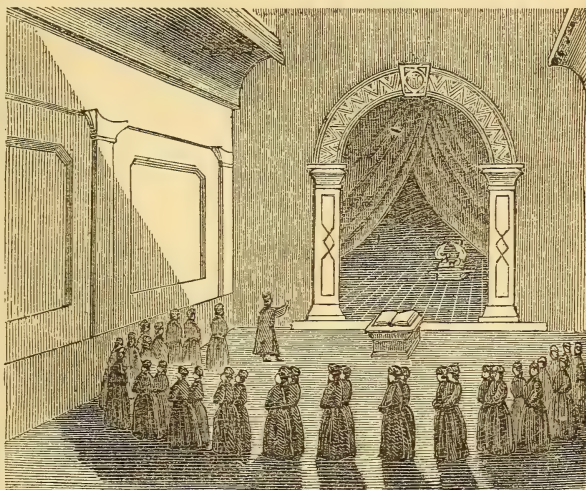
For the want of it, the Craft were at a stand; upon it depended nothing less than the completion of the temple; it was found and applied to its intended use; "it bound together the *principal arch* and completed King Solomon's Temple."

This "*principal arch*" has been understood by the ablest ritualists and scholars, to have been the arch over the partition between the "holy place" and the "most holy place," the *principal entrance* as it has been called. The *Sanctum Sanctorum* was, as its name imports, the most sacred part of the temple; the oracle; the very essence, as it were, of the whole structure; the principal thing to which the rest of the building was only an auxiliary. Hence the arch over the entrance to this most sacred place is very properly denominated the principal arch of the temple.

The traditions relate that the stone was put in its place under the immediate supervision of the Grand Master himself in the presence of the priests and chief men who had entered the "holy place," and that thus the last act in the completion of the magnificent edifice was performed on the dedication morning by the self-same hands that leveled the foundation-stone more than eight years before. To suppose, therefore, that the stone used in this degree is the same stone found at a subsequent period is at variance with the ritual and traditions of the Order, and utterly inconsistent with the plainest dictates of common sense. The key-stone which completed the principal arch was laid by King Solomon in the presence of the Most Excellent Masters; while that stone which was discovered centuries after must have been placed in its position in secrecy, because its very existence and location was unknown to all the workmen at the temple, except a very limited number. Besides, this latter stone was placed in its position, months before the dedication, inasmuch as that part of the temple was completed, and certain articles deposited therein, before the Pillar of Beauty was broken. The last deposit was also made

degree has led the same author to remark that "one of the errors in this degree is the combining of the two celebrations, the celebration of the placing of the cope-stone, and the dedication of the temple in one and the same ceremony without explanation or intermission." On the other hand Dr. Mackey favors the opinion that the key-stone was appropriately used in this degree, but with strange inconsistency adds "that it was deposited on the day of the completion in the place for which it was intended, all of which relates to a mystery not unfolded in this degree"—thus evidently alluding to a still different key-stone; one which could not have been placed in its position in public amid the plaudits of the people.

before the dedication, and the sepulcher of the Omnific Symbol was then forever closed. Again the stone subsequently found* was among the foundations of the temple, while on the other hand the whole theory of the ritual is that the stone used in the commemoration of the final completion of the temple was placed in a higher locality. As we have seen, that locality was in the "*cope*," or the arch over the entrance to the "Holy of Holies" or principal arch of the temple.



Bringing forth the Ark of the Covenant with shouting and praise.

The tabernacle of MOSES and the altar of burnt offering were left in the high place of Gibeon; but DAVID prepared a tent or tabernacle for the Ark of the Covenant in the city of DAVID, on Mount Zion. Sacred history informs us that DAVID, and the elders, and the captains of thousands, and all Israel, brought up from the house of Obed-Edom the Ark of the Covenant of the

* This latter stone was undoubtedly wrought by the same celebrated artist that fashioned the one mentioned in the Mark degree and again in this degree, for the reason that both of them bore the same mark.

LORD, with shouting and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps, and set it in the midst of the tent that DAVID had pitched for it. There it remained until the dedication of the temple, when King SOLOMON assembled all the people of Israel, and all the elders, priests and Levites;—and the Levites took up the Ark, and in grand procession they bore it up to the temple, sacrificing before it sheep and oxen which could not be told nor numbered for multitude. The Levites then delivered it into the hands of the Priests, who seated it in its place in the Holy of Holies; but the rest of the multitude did not enter therein, and after that the glory of the LORD filled the most holy place, none ever entered it but the High-Priest, and he only once a year, on the great day of expiation.

The Ark was seated on a pedestal prepared for it and placed in the center of the Holy of Holies. This pedestal* was a stone rising there three fingers breadth above the floor, and on either side of it were the cherubim, fifteen feet high, with their wings expanded so as to touch the side-walls on each side, and also in the center over the Ark. The Ark was placed with the ends toward the side-walls, and its side fronting the entrance of the Sanctum Sanctorum, and the staves being drawn out reached downwards toward the holy place.†

The Reception and Acknowledgment.

WHEN the keystone had been placed in the principal arch, the temple finished, and the Ark safely seated in the *Sanctum Sanctorum*, King SOLOMON, having already conferred this honorable degree upon his most skillful workmen, in further token of his satisfaction at the successful conclusion of their labors, publicly received and acknowledged them as Most Excellent Masters, in the presence and amid the applause of the assembled people.

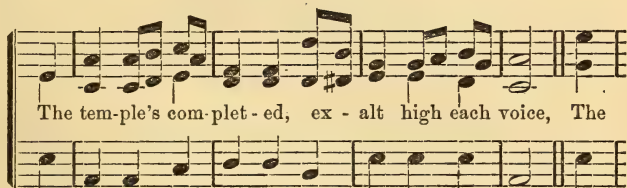
*Yoma, c. v. § 2. Dean Prideaux, Con. vol. i. p. 245. This was not the Masonic Stone of Foundation, as has been erroneously supposed by some writers.

†In respect to the Ark there is to be found a wide-spread error. Most persons suppose the staves by which the Ark was borne on the shoulders of the Levites were placed on the sides of the Ark lengthwise; but such was not the fact. The staves were fixed across the ends, making the distance between them three feet and nine inches, instead of two feet and three inches, which would have been the distance if they had been placed the other way. See Prideaux, Con., vol. i. p. 246, for a full confirmation of this fact.

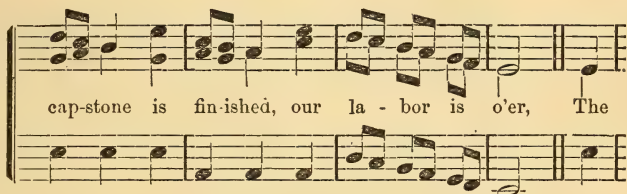
The following Ode is sung:



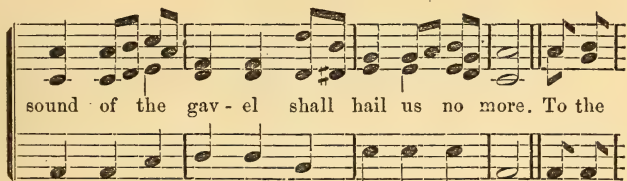
All hail to the morning, that bids us re-joice;



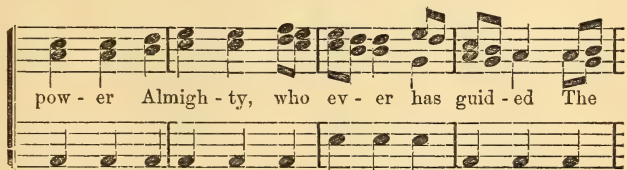
The temple's completed, ex-alt high each voice, The



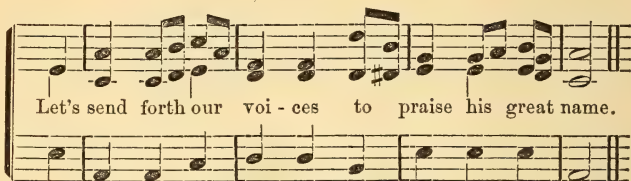
cap-stone is finished, our la-bor is o'er, The



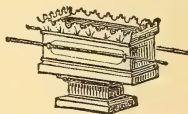
sound of the gav-el shall hail us no more. To the



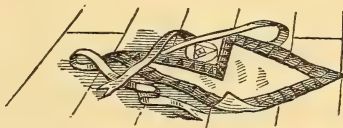
pow-er Al-migh-ty, who ev-er has guid-ed The



Companions, assemble
 On this joyful day;
 (The occasion is glorious,
 The key-stone to lay;
 Fulfill'd is the promise,
 By the ANCIENT OF DAYS,
 To bring forth the cap-stone
 With shouting and praise.



There is no more occasion for level or plumb-line,
 For trowel or gavel, for compass or square;
 Our works are completed, the ARK safely seated,
 And we shall be greeted as workmen most rare.



Now those that are worthy,
 Our toils who have shared,
 And proved themselves faithful,
 Shall meet their reward.
 Their virtue and knowledge,
 Industry and skill,
 Have our approbation,
 Have gained our good will.



We accept and receive them, Most Excellent Masters,
 Invested with honors, and power to preside;
 Among worthy craftsmen, wherever assembled,
 The knowledge of Masons to spread far and wide.

Almighty Jehovah,
 Descend now and fill
 This Lodge with thy glory,
 Our hearts with good-will!
 Preside at our meetings,
 Assist us to find
 True pleasure in teaching
 Good-will to mankind.

Thy *wisdom* inspired the great institution,
Thy *strength* shall support it till Nature expire;
And when the creation shall fall into ruin,
Its *beauty* shall rise through the midst of the fire.

The following passages of Scripture are introduced, accompanied with solemn ceremonies:

The LORD hath said that he would dwell in the thick darkness. But I have built an house of habitation for thee. and a place for thy dwelling forever.

And the king turned his face, and blessed the whole congregation of Israel: (and all the congregation of Israel stood:) and he said,

Blessed be the LORD GOD of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father DAVID, saying, Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel; but I have chosen Jerusalem, that my name might be there; and have chosen DAVID to be over my people Israel. Now it was in the heart of DAVID, my father, to build an house for the name of the LORD GOD of

Israel. But the LORD said to DAVID, my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart; notwithstanding, thou shalt not build the house; but thy son, which shall come forth out of thy loins, he shall build the house for my name. The LORD, therefore, hath performed his word that he hath spoken; for I am risen up in the room of DAVID, my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD GOD of Israel; and in it I have put the ark, wherein is the covenant of the LORD, that he made with the children of Israel.

* * * * *

And he stood before the altar of the LORD, in the presence of all the congregation of Israel, and spread forth his hands; for SOLOMON had made a brazen scaffold of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court; and upon it he stood, and kneeled down upon his knees, before all the congregation of Israel, and spread forth his hands toward heaven, and said,

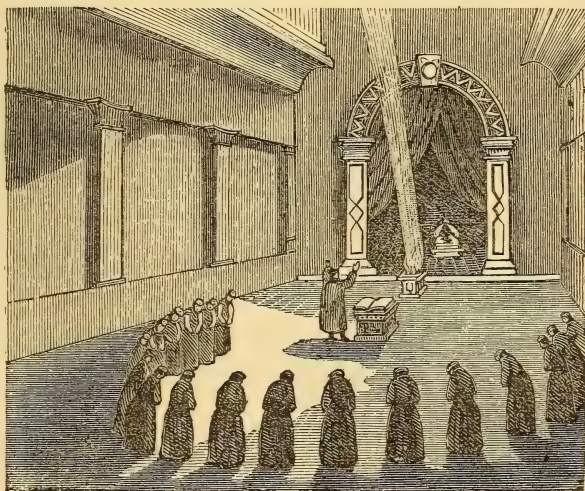
O LORD GOD of Israel, there is no GOD like thee in the heaven nor in the earth, which keepest covenant, and shewest mercy unto thy servants that walk before thee with all their

hearts; thou which hast kept with thy servant DAVID, my father, that which thou hast promised him; and spakest with thy mouth, and has fulfilled it with thine hand, as it is this day. Now, therefore, O LORD God of Israel, keep with thy servant DAVID, my father, that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel, yet so that thy children take heed to their way to walk in my law, as thou hast walked before me. Now, then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant DAVID. But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain thee: how much less this house which I have built! Have respect, therefore, to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and prayer which thy servant prayeth before thee; that thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldst put thy name there; to hearken unto the prayer which thy servant prayeth toward this place. Hearken, therefore, unto the supplications of

thy servant, and of thy people Israel, which they shall make toward this place; hear thou from thy dwelling-place, even from heaven; and, when thou hearest, forgive.

Now, my God, let, I beseech thee, thine eyes be open; and let thine ears be attent unto the prayer that is made in this place. Now, therefore, arise, O LORD GOD, into thy resting-place, thou, and the ark of thy strength: let thy priests, O LORD GOD, be clothed with salvation, and let thy saints rejoice in goodness. O LORD GOD, turn not away the face of thine anointed; remember the mercies of DAVID, thy servant.

* * * * *



When SOLOMON had made an end of praying, the fire came down from heaven, and consumed the burnt-offering and the sacrifices; and the glory of the LORD filled the house. And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house. And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshiped, and praised the LORD, saying :

FOR HE IS GOOD; FOR HIS MERCY ENDURETH FOREVER.

* * * * *

THE FIRE FROM HEAVEN.

THE fire that consumed the burnt sacrifices of the Jewish nation was first kindled upon the altar "from out from before the LORD," that is from Heaven, at the time when AARON offered his first sacrifice after his consecration to the High-Priesthood.* From that time this heaven-lighted fire was never suffered to go out, but was kept continually burning on the altar by the direct command of God.† When the temple was completed, and the ark seated beneath the wings of the cherubim, the cloud of glory filled the Holy of Holies; and after SOLOMON had finished that fervent and most sublime prayer to JEHOVAH, the sacred fire again came down from Heaven and consumed the offerings of SOLOMON.

This sacred fire was jealously watched by the priests, and kept constantly burning upon the Temple Altar as the first had been on the Altar of the Tabernacle service.‡

* Leviticus, ix. 24.

† Leviticus, vi. 9, 13.

‡ The reference to the Queen of Sheba which has been extensively used in this country within the last thirty or forty years was undoubtedly an innovation of the late Jeremy L. Cross. It is not to be found in any of the earlier rituals, and, indeed, no allusion to it can be found prior to about the year 1817. I have the most indisputable evidence that it was not used in 1795, and for several years later. The visit of the Queen of Sheba to Jerusalem occurred about

In the Lodge this vestal fire is symbolically kept burning on our altar, and in our hearts. "Religion rears the altar and a beam from the throne of God wraps it in flame." Hand in hand we gather around that blazing altar and chant the hymn of Masonic charity. We bow in solemn adoration. A scroll of woven light is unfolded by an unseen hand, and on it, written in letters of glowing radiance, we behold the grand aim of our Institution, the end of all its teachings—Glory to God, and Love to Man.

* * * * *

HISTORICAL SUMMARY.

* * * * * Alludes to the wonder and admiration expressed by those of our ancient brethren who were permitted to view the interior of that magnificent edifice which King SOLOMON had erected, but more especially to the admiration and astonishment of those who beheld the sublime manifestations of the Supreme Being at the dedication of the temple, when the fire came down from heaven and con-

thirteen years after the consecration of the temple, and, therefore, it is an anachronism to connect that visit with the ceremonies of a degree commemorative of the dedication. Not only so, but it is utterly inconsistent with the whole genius of Masonry to ascribe the origin of any of our mystic rites to one of a Gentile race, and that one too a female. The tradition is, therefore, chronologically incorrect, as applied to the ceremonies of this degree; it is inconsistent with the genius and spirit of the Institution which never goes out into pagan and fetish nations for its rites and ceremonies; it is not to be found in the earlier rituals; and, finally, it is absurdly tame and weak in comparison with those sublime conceptions which are awakened at the allusion to that memorable occasion when, to the astonished gaze of the awe-struck Israelites, the flame descended from the very throne of the Eternal, and consumed the sacrifices. Well might the people evince their admiration and astonishment at such an evidence of Jehovah's presence among them.

sumed the burnt-offering and the sacrifices, and the glory of the LORD filled the LORD'S house.

The ceremonies of this degree are intended to represent those of the completion and dedication of King SOLOMON'S Temple. You have now arrived at a period of Masonry when the labor is over. The key-stone has been placed in the principal arch, the temple finished, and the ark, which has been so long without a resting-place, has been at length safely seated.

We have imitated our ancient brethren in assembling on that occasion, repairing to the place designated, and participating in those solemn ceremonies. We have imitated them in gathering around the altar, engaging in prayer, and have witnessed a representation of the fire coming down from heaven, consuming the burnt-offering and the sacrifices. We have also imitated their astonishment on beholding it, by falling down upon the ground and exclaiming: "He is good; for his mercy endureth forever!"

A perusal of the books of Chronicles and Kings will give you a minute description of the temple and * * * * *

You will there find that the foundations of

the temple were laid by King SOLOMON in the year of the world 2992, and the building was finished in the year 3000.

About seven years and six months were consumed in its erection.

It was dedicated in the year 3001, with the most imposing and solemn ceremonies, to the worship of Jehovah, who condescended to make it the place for the special manifestation of his glory. The ceremonies lasted fourteen days. Seven days of this festival were devoted to the dedication exclusively, and seven to the Feast of the Tabernacle.

This structure, for magnificence, beauty, and expense, exceeded any building that was ever erected. It was built of large stones of white marble, curiously hewn, and so artfully joined together that they appeared like one entire stone. Its roof was of olive wood, covered with gold; and when the sun shone thereon, the reflection from it was of such refulgent splendor, that it dazzled the eyes of all who beheld it. Its various courts and other apartments were capable of holding three hundred thousand persons. It was adorned with 1,453

columns, of the finest Parian marble, twisted, sculptured, and voluted; and 2,906 pilasters, decorated with magnificent capitals. The oracle and sanctuary were lined with massive gold, adorned with embellishments in sculpture, and set with numerous, gorgeous, and dazzling decorations of diamonds and all kinds of precious stones. In the emphatic language of JOSEPHUS, "the temple shone and dazzled the eyes of such as entered it by the splendor of the gold that was on every side of them."

The multitude on beholding it were struck with bewildering amazement, and raised their hands in admiration and astonishment at its wondrous magnificence, as well as to protect their eyes from the effect of its exceeding brilliancy.

Nothing ever equaled the splendor of its consecration. Israel sent forth her thousands, and the assembled people beheld, in solemn adoration, the vast sacrifice of SOLOMON accepted. The flame descended upon the altar and consumed the offering; the shadow and glory of the Eternal proclaimed his presence between the cherubim, and the voice of his thunders

told to the faithful of the Craft that the perfectness of their labor was approved.

* * * * Bright was the hour

When Israel's princes, in their pride and power,

Knelt in the temple's court; the living flame

The accepted sacrifice to all proclaim.

Brightly the splendor of the Godhead shone,

In awful glory, from his living throne;

Then bowed was every brow—no human sight

Could brave the splendor of that flood of light

That veiled his presence and his awful form—

Whose path the whirlwind is—whose breath the storm.

Our mystic temple is now completed and dedicated. You have wrought more than seven years with zeal and fidelity, and have been received and acknowledged as a Most Excellent Master. You are now invested with power to travel into foreign countries, work and receive Master's wages, and dispense Masonic light and knowledge to all uninformed brethren.

The temple which we have just completed represents the temple of the present life. The foreign country into which, after its completion, a Mason is expected to travel, is that "undiscovered country from whose bourne no traveler returns." The wages which he is to receive are the rewards of a well-spent life and the

knowledge of divine truth, which the Grand Master of the Universe will bestow upon all who have faithfully performed their task.

You have seen the foundations of the temple laid deep and strong. You have, as an Entered Apprentice, served your Master with freedom, fervency, and zeal; and, as a bearer of burdens, have brought up from the quarries of Zarthan many a rough ashlar for the building. You have wrought your full time as a Fellow-Craft, and, under the skillful touch of your working tools, these rough ashlars have become perfect ashlars—stones, we doubt not, fitted to adorn and beautify our temple. As a Master-workman, you have watched with unceasing care the wondrous beauties of the temple increase under the skillful hands of the Widow's Son; and now you have at length seen the object of our hopes completed, and the last arch bound together by the rejected though priceless key-stone.

We have now dedicated the temple to the service of the Supreme Being; and by this we are reminded that we should also dedicate our spiritual building—that temple which we have been erecting within ourselves—to the service

of the same Supreme Being. And although we know of a certainty that all earthly things are transient, and that in process of time, even at the best, the decay of ages will crumble our magnificent temple into dust, yet we are persuaded, that, if we have erected the temple of our inner life by Square, Plumb-Line, and Rule, its foundations shall never fail, and its fabric shall never crumble nor decay. Then let us, my brother, take care that we so labor in the erection of our temple here, that when we leave this, for that far-distant country from whence we shall never return, we may there receive the wages of faithful craftsmen.

CHARGE TO THE CANDIDATE.

BROTHER: Your admission to this degree of Masonry is a proof of the good opinion the brethren of this Lodge entertain of your Masonic abilities. Let this consideration induce you to be careful of forfeiting, by misconduct and inattention to our rules, that esteem which has raised you to the rank which you now possess.

It is one of your great duties, as a Most Ex-

cellent Master, to dispense light and truth to the uninformed Mason ; and I need not remind you of the impossibility of complying with this obligation without possessing an accurate acquaintance with the lectures of each degree.

If you are not already completely conversant in all the degrees heretofore conferred on you, remember that an indulgence, prompted by a belief that you will apply yourself with double diligence to make yourself so, has induced the brethren to accept you. Let it, therefore, be your unremitting study to acquire such a degree of knowledge and information, as shall enable you to discharge with propriety the various duties incumbent on you, and to preserve, unsullied, the title now conferred upon you of a Most Excellent Master.

CLOSING.

* * * * *

THE following Psalm is read at CLOSING:

THE LORD is my shepherd; I shall not want.
He maketh me to lie down in green pastures;
he leadeth me beside the still waters. He
restoreth my soul; he leadeth me in the paths

of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me. Thou preparest a table before me, in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the LORD forever.

Or the following may be used:

PRAYER.

O God, our Creator, Preserver, and Benefactor, unto whom all hearts are open, and all desires known, and from whom no secrets are hid; we heartily thank thee for the fraternal communion we have now been permitted to enjoy. Watch over our Institution and make it an instrument of great good in the world. Go with us, we beseech thee as we separate. Guide us evermore by thy good Providence; and finally reunite us all, in the glorious temple above, to praise thee forever.

Response. So mote it be.—AMEN.

KING SOLOMON'S TEMPLE.

THIS famous fabric was situated on Mount Moriah, a lofty hill almost in the north-east corner of Jerusalem. At a little distance to the south-west was Mount Zion with the city of David and the king's palace on its summit. The top of Moriah was almost a square, occupying about five hundred cubits on each side, and was enclosed by a wall twelve and a half yards high. This was the place, it is said, where ABRAHAM was about to offer up his son ISAAC, and also where DAVID met and appeased the destroying angel who was visible over the threshing floor of ORNAN the Jebusite. To prepare the place for the foundations of the building, it was first surrounded with an immense wall, and the space between the wall and the summit was filled in and made solid with large stones of almost incredible size. On this foundation were laid other stones firmly morticed into the rock, so as to furnish a secure basis for the building proper.

King SOLOMON commenced the erection of the temple on the second day of the month Zif, in the year of the world 2992. It was the fourth year of his reign, being four hundred and eighty years after the passage of the Red Sea, and the work was carried on with such prodigious speed that it was finished in all its parts in little more than seven years.

The building does not appear to have been remarkable for its size, as many temples in Egypt and other heathen countries then existing, exceeded it in magnitude. Its surpassing excellence over all other structures consisted in its cost and the magnificence of its decorations. Built of enormous blocks of white marble, put together with all the architectural symmetry and harmony which the most ingenious workmen could devise, it was a monument of skill and mechanical ability. The roof, beams, doors, posts, and gates were overlaid with the gold of Ophir, and so, its effulgence dazzled all who beheld it.

The temple was situated due East and West, the Holy of Holies being in the West end, and the porch or entrance toward the East. The length was 70 cubits, or about 105 feet; the width was 20 cubits, or about 30 feet. But this does not include the chambers and courts around the temple proper, for these, it must be remembered, were capable of

holding 300,000 persons. The temple proper was divided into three separate or distinct apartments: the porch, the holy place or sanctuary, and the Holy of Holies or *Sanctum Sanctorum*. The porch was 10 cubits long, from East to West, and 120 cubits* high. The sanctuary was 40 cubits long, and the *Sanctum Sanctorum* 20 cubits. In the latter apartment or portion of the building was placed the Ark of the Covenant containing the tables of stone, AARON'S rod, and the pot of manna. In the sanctuary were placed the golden candlestick, the table of shew bread, and the altar of incense. The entrance from the porch into the sanctuary was through a wide door of olive posts and leaves of fir; but the door between the sanctuary and the Holy of Holies was composed entirely of olive wood. These doors were always open, and the aperture closed by a suspended curtain. The partition between the sanctuary and the Holy of Holies was partly composed of an open net-work, so that the incense daily offered in the former place might be diffused through this net-work into the latter.

As before remarked, the temple proper was surrounded by various courts and high walls, which occupied together the entire summit of Mount Moriah. The first or outer court was the Court of the Gentiles, beyond which no Gentile was allowed to pass. Within this, and separated from it by a low wall, was the Court of the Children of Israel, and within that, and separated from it by another wall, was the Court of the Priests, in which was placed the altar of burnt offerings. From this court there was an ascent of twelve steps to the porch of the temple proper, before which stood the two brazen pillars Jachin and Boaz.

The vessels consecrated to the perpetual use of the temple, were suited to the magnificence of the edifice in which they were deposited and used. JOSEPHUS states that there were one hundred and forty thousand of those vessels which were

* The *Ammah* or cubit was derived from the distance from the elbow to the extremity of the middle finger. Little information is furnished by the Bible itself as to the absolute length of the cubit, although it is frequently mentioned. Scholars have never yet settled the question whether there were two or three different measures represented by the term, but it is generally agreed that there were at least two. The length of the common cubit is generally conceded to have been about eighteen inches.

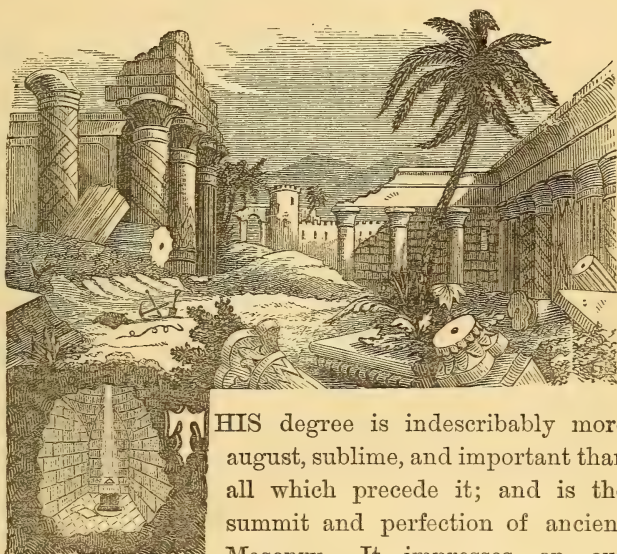
made of gold; and one million three hundred and forty thousand of silver; ten thousand vestments for the priests, made of silk, with purple girdles; and two millions of purple vestments for the singers. There were also two hundred thousand trumpets, and forty thousand musical instruments, made use of in the temple, and in worshiping God.

The dedication ceremonies were indescribably grand and imposing. "Magnificent must have been the sight, to see the young king, clothed in royalty, officiating as priest before the immense altar, while the thousands of Levites and priests on the east side, habited in surplices, with harps, cymbals, and trumpets in their hands, led the eye to the beautiful pillars flanking the doors of the temple now thrown open and displaying the interior brilliantly lighted up; while the burnished gold of the floor, the ceiling, and the walls, with the precious gems with which they were enriched, reflecting the light on all sides, would completely overwhelm the imagination, were it not excited by the view of the embroidered vail, to consider the yet more awful glories of the Most Holy Place. And astounding must have been the din of the instruments of the four thousand Levites, led on by the priests with one hundred and twenty trumpets, directing the chorusses of the immense congregation, as they chanted the sublime compositions of the royal psalmist, in the grand intonations of the Hebrew language, like the roaring of many waters."*

The Temple of SOLOMON has been symbolized in many different ways, and a Mason who has studied the sublime lessons inculcated in the several degrees until he has reached the distinguished rank of a Most Excellent Master, cannot fail to discover much valuable truth in the history of the temple. In the superb glory of the building, and the gorgeous ceremonies of its dedication, the true craftsman sees the symbols of the spiritual temple with its golden streets. Around and about him are the signs of decay, and death, which cling with awful tenacity to his degenerate nature. But these are Masonic shadows of supernal gladness; and the eye of faith looks through them to that light which "shineth more and more unto the perfect day."

* Bardwell's Temples, p. 87.

ROYAL ARCH.



HIS degree is indescribably more august, sublime, and important than all which precede it; and is the summit and perfection of ancient Masonry. It impresses on our minds a belief of the being and existence of a Supreme Deity, without beginning of days or end of years, and reminds us of the reverence due to his holy name. It also brings to light many essentials of the Craft, which were, for the space of four hundred and seventy years, buried in darkness, and without a knowledge of which the Masonic character cannot be complete.

OFFICERS.

A CHAPTER of Royal Arch Masons consists of any convenient number of members, and the following officers, viz:

1. The HIGH-PRIEST, whose title is "Most Excellent," represents JOSHUA, the first High-Priest of the Jews, after their return from the Babylonish captivity. He is seated in the East, and is dressed in a robe of blue, purple, scarlet, and white, and is decorated with the ephod, breast-plate and miter—the garments and decorations of the ancient High-Priest of the Jews. On the front of the miter, upon a golden plate, is inscribed, in Hebrew characters, *Holiness to the Lord*. His jewel is a miter. The use of a Pontifical or Roman Catholic miter, instead of the miter of the Jewish High-Priest, is entirely incorrect.

2. The KING, whose title is "Excellent," represents ZERUBBABEL, a Prince of Judah, who was the leader of the first colony of Jews that returned from the Babylonish captivity to rebuild the temple. His station is in the East, on the right of the High-Priest, clothed in a scarlet robe, with a crown on his head and a scepter in his hand. His jewel is a level, surmounted by a crown.

3. The SCRIBE, whose title is "Excellent," represents Haggai the prophet. His station is in the East, on the left of the High-Priest, clothed in a purple robe, and wearing a turban of the same color. His jewel is a plumb, surmounted by a turban. These three officers constitute the Grand Council.

4. The CAPTAIN OF THE HOST represents the General of the troops who returned from Babylon. His station is in front, on the right of the Council. He wears a white robe and helmet; and is armed with a sword. His jewel is a triangular plate, on which an armed soldier is engraved.

5. The PRINCIPAL SOJOURNER represents the leader of a party of Jews, who sojourned in Babylon for a time after the departure of ZERUBBABEL with the main body, and who subsequently came up to Jerusalem to assist in rebuilding the temple. He wears a black robe, with a rose-colored border, and a slouched hat and pilgrim's staff. His station is on the left, in front of the Council. His jewel is a triangular plate, on which a pilgrim is engraved.

6. The ROYAL ARCH CAPTAIN represents the Captain of the King's guards. He wears a white robe, and cap or helmet, and is armed with a sword. His station is in front of the Council, and at the entrance of the fourth vail. His jewel is a sword.

7. The GRAND MASTER OF THE THIRD VAIL sits at the entrance of the third vail, the color of which is scarlet. He wears a scarlet robe and turban. His jewel is a sword.

8. The GRAND MASTER OF THE SECOND VAIL sits at the entrance of the second vail, the color of which is purple. He wears a purple robe and turban. His jewel is a sword.

9. The GRAND MASTER OF THE FIRST VAIL sits at the entrance of the first vail, the color of which is blue. He wears a blue robe and turban. His jewel is a sword.

These three officers represent the guards of the Tabernacle, and especially those who were exalted to that rank to guard a valuable treasure, a duty for which their industry, zeal, and fidelity had qualified them.

The TREASURER, SECRETARY and TILER occupy their respective positions as in previous degrees, and wear their appropriate jewels.

According to the English ritual, the first officer represents ZERUBBABEL, the second HAGGAI, and the third JOSHUA, an arrangement which Dr. OLIVER admits is incorrect; but he suggests a change open to equally strong objections as exist against their present system. He and other English writers prefer that the order should be ZERUBBABEL, JOSHUA, HAGGAI, because they say that the Messiah entered first upon the prophetic office; then on the sacerdotal at Golgotha; and, lastly, on the regal at Olivet. But this argument proves too much, if anything; for, according to that, our English companions should place HAGGAI first and ZERUBBABEL last.

It has been said that the Americans made an innovation at this point, during the latter part of the last century, on account of their hatred of the kingly office, an imputation which is wholly undeserved by the fathers of Masonry in the United States. A careful consideration of the Jewish polity, and the evidently typical design of the threefold offices in the Grand Council of the Chapter, will convince any candid inquirer after truth that the American or WEBB Ritual can be sustained on the plainest grounds of common sense, historical correctness, and sound symbolism, while the English can be defended on neither. It is well known to every reader that under the patriarchal form of government by which the Hebrews were ruled, until after the exodus from Egypt, the Patriarch united in himself the threefold office of Priest, King, and Prophet, and in that respect was a type of the Messiah. When God, in his wisdom, determined to bring his people out from the "house of bondage," and destined them to become a great and powerful nation, he then gave them a code of laws and set over them a gorgeous hierarchy, endowed with special privileges and invested with a pomp and splendor befitting their high calling as Priests of the Most High God.

To this Priesthood was annexed not only the prophetic office, but also the regal, inasmuch as the High-Priest, until the election of SAUL as King of Israel, was also the judge of the nation. And even after the Almighty had, in compliance with their importunities, consented to give his people a king, still the High-Priest continued to be in fact the head and front of the nation, an officer of far greater influence and power than the king. The High-Priest still remained the prime minister under God for their government, who, in all matters of moment, consulted God what was to be done, and so ruled the nation.*

It is universally conceded by all intelligent Jews that in the temple, and all its concerns, the High-Priest was superior to the king, "A fact," says a Jewish Mason, "which proves that the companions in the United States had a more correct knowledge of the Israelitish Institutions than Dr. OLIVER."†

Again the first three Officers of a Chapter are universally considered, as well by Jew as Christian Masons, to be symbolical of the threefold offices of the Messiah. The Jew applies them, it is true, to a Messiah yet to come, but this does not militate against the symbolism.

Although the Messiah unites the three offices of Priest, King, and Prophet, yet for the great purpose of man's redemption we look mainly to his sacerdotal office. That is the prominent central feature of his life, the great end of his death. Our love for the Messiah clusters around that great sacrifice; and the idea suggested to our minds by the mention of his name is the offering made by him in the character of the Great High-Priest of our salvation.

To set up in our Chapters the kingly office, the symbol of earthly rulership, above the sanctity of the High-Priesthood, is to innovate on the plainest facts in the Jewish polity, destroy the finest symbolism to be found in the threefold offices of the Chapter, and do violence to our ideas of natural propriety.

It has also been urged that the use of the word Scribe, as applied to HAGGAR, is incorrect. The word is of frequent use in the Scriptures, and is applied by Hebrew writers to the minor prophets. In this sense it is used in connection with HAGGAR.

* Patrick. Com., vol. i., p. 266.

† L. Hynemann. Mirror and Keystone, vol. iv., p. 103.

JEWELS AND CLOTHING.

THE jewels of a Chapter are of gold or yellow metal, suspended within a triangle.

The symbolic color of this degree is scarlet.

The collar and sash of a Royal Arch Mason are scarlet, edged with gold.

The apron is of white lambskin, lined and bound with scarlet; on the flap of which should be placed a triple tau within a triangle, and all within a circle.

Chapters of Royal Arch Masons are "dedicated to ZERUBBABEL."

Candidates receiving this degree are said to be "exalted to the most sublime degree of the Royal Arch."

A Royal Arch Chapter represents the Tabernacle erected by our ancient brethren near the ruins of King SOLOMON'S Temple.

*The Triple Tau*

Is formed by the junction of three tau crosses, T, so called from their resemblance to the letter tau of the Greeks.

This emblem was early appropriated to the Royal Arch, but its origin and meaning has never been satisfactorily explained. In England it is called the "grand emblem of Royal Arch Masonry," and the English lectures thus explain it: "The triple tau forms two right angles on each side of the exterior lines, and another at the center, by their union; for the three angles of each triangle are equal to two right angles. This being triplified illustrates the

jewel worn by the Companions of the Royal Arch ; which, by its intersection, forms a given number of angles, that may be taken in five several combinations; and reduced, their amount in right angles will be found equal to the five Platonic bodies which represent the four elements and the sphere of the universe." Some have supposed this emblem to be an allusion to the three Great Lights of Masonry; others interpret it to be the letters H. T., the initials of Hiram of Tyre, or those of *Templum Hierosolymae*, the Temple of Jerusalem; while others assert that it is only a modification of the Hebrew letter *Schin*, ך. Perhaps its true signification may be the following: The device on the banner of the tribe of LEVI is supposed to have been a dagger. The triple tau, or three daggers, may be emblematic of the three offices into which the children of LEVI were installed, and to which they were set apart by the command of God, viz., High-Priest, Priests and Levites.

However this may be, the true symbolism of the triple tau undoubtedly is to represent the sacred name of the *Great I Am*, and as such was appropriately adopted by Royal Arch Masons as an emblem to designate those who have been taught the sublime secrets of that august degree.



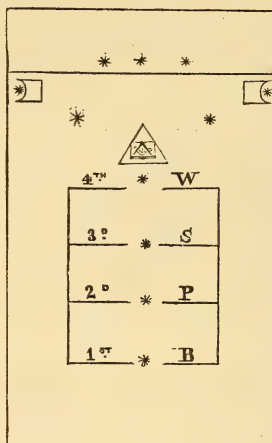
THE LECTURE

Of this degree is divided into two sections, and should be well understood by every Royal Arch Mason; upon an accurate acquaintance with it will depend his usefulness at our assemblies; and without it he will be unqualified to perform the duties of the various stations in which his services may be required by the Chapter.

SECTION FIRST.

This section explains the mode of government and organization of a Chapter; it designates the appellation, number and situation of the several officers, and

points out the purposes and duties of their respective stations.



OPENING.



* * * * *



DEVOTIONS.

OUR FATHER, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our

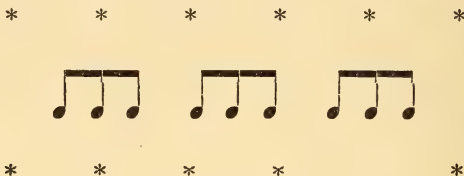
trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever
AMEN.

* * * * *

CHARGE AT OPENING.

Now we command you, Brethren, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us. For yourselves know how ye ought to follow us; for we behaved not ourselves disorderly among you. Neither did we eat any man's bread for nought; but wrought with labor and travail night and day, that we might not be chargeable to any of you; not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them that are such, we command and

exhort, that with quietness they work, and eat their own bread. But ye, Brethren, be not weary in well-doing. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother. Now the LORD of peace himself give you peace always by all means. The LORD be with you all.—II. THESS., iii., 6-16.



SECTION SECOND.

This section is fully supplied with illustrations of historical truth. It amplifies, in beautiful and striking colors, that prosperity and happiness are the sure attendants of perseverance and justice; while dishonor and ruin invariably follow the practice of vice and immorality. It contains much that is beautifully illustrative of the preceding degrees; a perfect knowledge of which is essential to the accomplished and well-informed Mason.

THE FIRST CLAUSE furnishes us with many interesting particulars relative to the state of the Fraternity

during and since the reign of King SOLOMON ; and illustrates the causes and consequences of some very important events which occurred during his reign.

RECEPTION.



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THE following passages of Scripture, with Prayer, are introduced during the ceremony of exaltation:

I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

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At every stage in Masonry great moral truths are presented to the neophyte and enforced by impressive lessons. So here, at the very threshold of this most sublime degree, we are taught to put our trust in the Name of the Lord, and are assured that whatever may befall us, the Lion of the tribe of Judah will not forsake us. By his power, when all human efforts failed, we were raised; and now, in our search for further light, we are taught that if we put

our whole trust in him, we shall not be cast down; for, although we may be led through the valley of the shadow of death, yet we shall not perish.

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He that humbleth himself shall be exalted.

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Humility is a virtue absolutely essential to an earnest seeker after truth. The Mason who would successfully prosecute his inquiries into the mysterious ways of nature, or make any progress toward the sublime truths which underlie the great fabric of Freemasonry, must, at the very outset of his investigations, lay aside all pride of learning, and all worldly arrogance, and, clad in the sable garb of humility, seek for the brightest manifestations of truth deep down among the lowly. The candidate, having been already taught to put his trust in God, is, therefore, reminded that a knowledge of truth is only attained after humble and patient search, and he is commanded to stoop low; for "he that humbleth himself shall be exalted."

The *Catenarian Arch* made use of in this degree by some writers is evidently an innovation. A due consideration of the lecture will enable us to avoid this modern error. There can be but one form to the Royal Arch, and a due attention to this subject will insure not only strict propriety and solemnity in the ceremonies, but also a correct knowledge of the beautiful symbolism intended to be taught.

We are consequently instructed to make a proper use of our sublime secrets, and to communicate them only in the ancient mode; and more, we learn to begin every important undertaking by looking to the Deity for aid and support.

* * * * *

PRAYER.

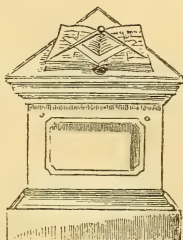
O THOU eternal and omnipotent Jehovah, the glorious and everlasting I AM, permit us, thy frail, dependent, and needy creatures, in the name of our *Most Excellent and Supreme High-Priest*, to approach thy divine Majesty. And do thou, who sittest *between the Cherubim*, incline thine ear to the voice of our praises and of our supplication: and vouchsafe to commune with us from off the *mercy seat*. We humbly adore and worship thy unspeakable perfections, and thy unbounded goodness and benevolence. We bless thee, that when man had sinned, and fallen from his innocence and happiness, thou didst still leave unto him the powers of reasoning and the capacity of improvement and of pleasure. We adore thee, that amidst the pains and calamities of our present state, so many means of refreshment and satisfaction are afforded us, while traveling the *rugged path of life*. And O thou who didst aforetime appear unto thy servant MOSES, *in a flame of fire, out of the midst of a bush*, enkindle, we beseech thee, in each of our hearts, a flame of devotion to thee, of love to each other, and of benevolence and charity to all mankind. May the *vails* of

ignorance and blindness be removed from the eyes of our understandings, that we may behold and adore thy mighty and wondrous works. May the *rod* and staff of thy grace and power continually support us and defend us from the rage of all our enemies, and especially from the subtility and malice of that old *serpent*, who, with cruel vigilance, seeketh our ruin. May the *leprosy* of sin be eradicated from our *bosoms*, and may *Holiness to the Lord* be engraven upon all our thoughts, words, and actions. May the *incense* of piety ascend continually unto thee, from off the *altar* of our hearts, and *burn day and night*, as a sweet-smelling savor unto thee. May we daily *search* the records of *truth*, that we may be more and more instructed in our duty; and may we share the blessedness of those who hear the *sacred word and keep it*. And, finally, O merciful Father, when we shall have passed through the outward *vails* of these earthly *courts*, when the earthly house of this *Tabernacle* shall be dissolved, may we be admitted into the *Holy of Holies* above, into the presence of the *Grand Council* of Heaven, where the Supreme *High-Priest* forever presides—forever reigns.

AMEN.—So mote it be.

The posture of prayer among the Jews was mostly standing, but when the occasion was one of especial solemnity or humiliation, it was naturally expressed by kneeling. In the latter posture alone, the foregoing sublime prayer should always be reverently offered.

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SILENCE AND SECRECY.

MYSTERY has charms as well as power. "The entire fabric of the universe is founded on secrecy; and the great Life-force which vivifies, moves, and beautifies the whole, is the profoundest of all mysteries. We cannot, indeed, fix our eyes on a single point in creation which does not shade off into mystery and touch the realms of Eternal Silence."

The first obligation of a Mason—his supreme duty—his chief virtue—is that of silence and secrecy. This primary duty is particularly enforced in this degree; and along with it are likewise inculcated, in the most solemn manner, the three-fold duties which Royal Arch Masons owe to God, to their fellow beings, and to themselves. No one that deserves the name can ever forget the ties of a Royal Arch Mason. And if the lesson is heeded the initiate must become a true friend, a pure patriot, and a better man.



* * * * *

Now MOSES kept the flock of JETHRO, his father-in-law, the priest of Midian; and he led the flock to the back side of the desert, and came to the mountain of GOD, even to Horeb. And the Angel of the LORD appeared unto him in a flame of fire, out of the midst of a bush; and he looked, and behold the bush burned



with fire, and the bush was not consumed. And MOSES said, I will now turn aside and see this great sight, why the bush is not burnt. And when the LORD saw that he turned aside to see, GOD called unto him out of the midst of

the bush, and said, MOSES! MOSES! And he said, Here am I. And he said Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover, he said, I am the God of thy father, the God of ABRAHAM, the God of ISAAC, and the God of JACOB. And MOSES hid his face, for he was afraid to look upon God.—EXOD. iii., 1-6.

* * * * *

As the Royal Arch Mason must make himself thoroughly acquainted with the leading events in the exodus of the children of Israel, if he would understand those instructions which distinguish him from the rest of the Fraternity, it is peculiarly appropriate that his attention should be drawn to that passage of Scripture which relates the circumstances under which the Jewish law-giver was commissioned by the Almighty to conduct the children of Israel out from the land of Egypt.

It was in the seclusion and simplicity of his shepherd life that MOSES received his call as a prophet. The traditional scene of this great event is in the valley of Shoayb, on the north side of Jebel Mûsa, or Mount Horeb. Upon the mountain was the well-known acacia or shittim tree, the thorn tree of the desert, spreading out its tangled branches, thick set with white thorns, over the rocky ground. It was this tree which became the symbol of Divine Presence; a flame of fire in the midst of it, in which the dry branches would have naturally crackled and burnt in a moment, but which played around it without consuming it. The rocky ground at once became holy, and that it might not be polluted, MOSES was commanded to put off his shepherd's sandals. Removing the shoes was an ancient custom of general practice in performing religious rites. The Jewish priesthood sacrificed with bare feet. The Cretans made it penal for any person to enter the Temple of Diana with covered feet; and even the Roman ladies of the highest rank

were not excused from this requirement when they entered the Temple of Vesta. This custom is still preserved among the nations of the East. A learned writer thus symbolizes the lesson of the Burning Bush: "As MOSES was commanded to pull his shoes from off his feet, on Mount Horeb, because the ground whereon he trod was sanctified by the presence of the Divinity; so the Mason who would prepare himself for this august stage of Masonry should advance in the path of truth, be divested of every degree of arrogance, and come as a true Acacian, or blameless worshiper, with innocence, humility, and virtue, to challenge the ensigns of an Order, whose institutions are founded on the most sacred principles of religion."

* * * * *

ZEDEKIAH was one-and-twenty years old when he began to reign, and reigned eleven years in Jerusalem. And he did that which was evil in the sight of the LORD his God, and humbled not himself before JEREMIAH the prophet speaking from the mouth of the LORD.

And he also rebelled against King NEBUCHAD-NEZZAR, and stiffened his neck, and hardened his heart, from turning unto the LORD God of Israel. Moreover, all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen, and polluted the house of the LORD, which he had hallowed in Jerusalem. And the LORD God of their fathers sent to them by his messengers, because he had compassion on his people and on his dwelling-place. But they mocked the messen-

gers of God, and despised his words and misused his prophets, until the wrath of the LORD arose against his people, till there was no remedy.

Therefore he brought upon them the King of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old men, or him that stooped for age; he gave them all into his hand. And all the vessels of the house of GOD, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all these he brought to Babylon. And they burnt the house of GOD, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons, until the reign of the kingdom of Persia.

How solemn and mournful in its sublimity is this description! We have followed the history of God's people step by step, commencing with their exodus from Egypt. We have seen the miraculous interposition of the Almighty in their behalf, on the banks of the Red Sea, in the wilderness, and on many a battle-field. We have seen the Jewish people increase in power, riches, and glory, until the splendor of their chief city and capital rivaled, if it did not surpass, all the world in its magnificence. We have



seen the foundations of the temple laid by the wisest king that ever wore a crown, and have watched its rapid progress toward completion, dazzled and amazed at its exuberant beauty and costliness. We have seen the temple completed, the pride and glory of the Hebrew nation, the wonder of the past, the earthly symbol of the heavenly temple of the new Jerusalem. As we turn back to the days of SOLOMON, and see the unexampled prosperity of the nation, the wisdom by which he was inspired, and remember the wondrous protection vouchsafed to his chosen people by God, we forget, for the moment, how desperately wicked that people became, how grievously they sinned, and dream that such a people must be happy. But, alas! how vain our fancy! How terrible was their punishment! What a crowd of sad emotions rush through our minds as we are recalled to our senses and behold the utter desolation of Jerusalem, and the sack and destruction of the house of the LORD. The miseries of the siege, the rivers of blood poured out in vain to defend the city, the final assault with its awful carnage, the butchery of the old and feeble, the unbridled license and lust of the Chaldean soldiery, the long and dreary march of the captive Hebrews in the triumphal train of NEBUCHAD-NEZZAR, the hardships and terrible trials of the captivity; these, and much more, pass in review before our mental vision, and, like the sons of Israel in a strange land, we weep when we remember Zion.

THE SECOND CLAUSE

Introduces a new era, and is replete with the most valuable information. It inculcates the great virtues of faith and perseverance, and demonstrates that virtue will sooner or later receive its reward. The ceremonies and lessons made use of are inexpressibly grand and imposing, and are well calculated to lead the mind to the praise and adoration of the GREAT I AM.

In the first year of CYRUS, King of Persia, the LORD stirred up the spirit of CYRUS, King of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing

PROCLAMATION.

THUS saith CYRUS, King of Persia, the LORD God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God) which is in Jerusalem.—EZRA i., 2, 3.

The seventy years, which the prophet Jeremiah had foretold should be the duration of Judah's captivity, were now just expired. King CYRUS, inspired by God, and prompted by the counsels of DANIEL and the prophecies of ISAIAH, issued his royal decree for the liberation of the Hebrew captives, in the first year of his reign, B. C. 536.

With what joy must this proclamation have been heard by the sons and daughters of Israel, whose harps, hanging on the willows, had been for seventy years untuned to the songs of Zion! With what alacrity the children of the captivity, under the lead of the chief of the fathers, must have girded themselves for their departure, to rebuild their city and temple!

The principal people of the tribes of Judah and Benjamin, with the Priests and Levites, to the number of 42,360, having been supplied by those who remained behind, with many valuable treasures, and having in charge five thousand and four hundred holy vessels of gold and silver belonging to the temple, which had been carried away into Babylon, immediately departed for Jerusalem.

Among their leaders there are three that deserve especial mention.

JOSHUA, who was the High-Priest by lineal descent from the Pontifical family, succeeded to that office on the death of his father, JOZADAK, who died in Babylon during the captivity. The

latter became High-Priest at the death of SERAIAH, who held that office at the time of the destruction of the temple, and was slain by NEBUCHADNEZZAR at Riblah.

ZERUBBABEL, or SHESHAZZAR, as he was called in Babylon, was the son of SELATHIEL, the son of Jehoiachin, and the direct lineal successor to the regal office of Judah. He was the acknowledged "Prince of Judah, or Prince of the Captivity." He was also appointed by CYRUS the governor of Judea, and in both of these capacities was the recognized civil leader of the returning captives, as JOSHUA was the ecclesiastical.

HAGGAI, the Scribe, or Prophet, who was associated with the two just mentioned, was, according to tradition, born in Babylon, and was but a young man when he went up to Jerusalem. With regard to his tribe and parentage, both history and tradition are alike silent. He was the first of those who prophesied after the captivity, and on the accession of DARIUS to the throne, by the direction of God, incited the people to renew and complete the work on the temple, which had been suspended.

The journey from Babylon to Judea occupied about four months. The Jews left Babylon about the middle of the month Chisleu, and arrived at Jerusalem in the month Nisan.* As soon as they came thither, they dispersed themselves according to their tribes and the families of their fathers, into their several cities, and betook themselves to rebuilding their houses and preparing the land for raising the necessary sustenance.

On the first day of the month Tisri, the people assembled at Jerusalem and celebrated the Feast of Trumpets. Having previously erected a tabernacle and set up the altar, on the tenth of the same month, they kept, with all the ancient solemnities, the great day of Expiation, followed on the fifteenth and succeeding days by the Feast of Tabernacles. The feasts and sacrifices of the Jewish religion having been thus restored, the people at once began to collect the offerings for the rebuilding of the temple.

The foundations of the new edifice were not laid, however, until the month Zif of the following year, the first year being consumed in necessary preparations. During this period the number of the people at Jerusalem was occasionally augmented by the arrival of small parties of those who were left behind in Babylon by the main body under ZERUBBABEL, and who afterward came up to assist their brethren in rebuilding the house of the Lord.

* Dr. Prideaux, *Con.*, vol. i. p. 232.

These small parties were composed mostly of those who were settled in the more remote provinces of the empire, and on that account did not hear the good news contained in the proclamation of CYRUS in time for them to go up with ZERUBBABEL, as the latter must have left Babylon within a month after the decree was issued. When the liberation of the Hebrew captives was made known to them, coupled with the tidings that the vast body of their brethren had already departed with such haste for Jerusalem, they joyfully accepted the offer to return to their native Israel, although they were at first doubtful of what reception they would meet on their arrival.

* * * * *

Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you: and they shall say to me, What is his name? what shall I say unto them?

* * * * *

I AM THAT I AM: Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

Being assured that the same everlasting and eternal God, the I AM, who revealed himself to MOSES at the Burning Bush, and who brought forth their fathers out of Egypt with a mighty hand and an outstretched arm, would also sustain and defend them in the long and perilous journey across the desert or over the mountains, they hesitated no longer. They at once turned their backs upon all the fascinations and luxuries of Babylon, and left the domes and spires of that idolatrous city, glistening in the sunlight behind them, as they resolutely started forth on their toilsome march. With a sublime faith and an unselfish desire to honor the God of their fathers by rebuilding the temple to his Great and Sacred Name, they sought not to subserve their own ease and comfort; but, on the contrary, although their journey might be long, tedious and dreary, and their pathway rough, rugged and dangerous, yet they were determined to overcome

every obstacle, endure every hardship, and brave every danger to promote that great and glorious work. What a lesson of faith, of unfeigned piety, of love to God, and of devotion and obedience to his service, does this little band of Hebrew captives, in a strange land, surrounded by all the allurements and temptations of an Eastern capital, set before us! How strikingly was that faith and devotion subsequently rewarded by the discovery of those inestimable treasures which gladdened their hearts, and which to-day thrill ours with an unspeakable joy!



Return of the Captives from Babylon to Jerusalem.

There were two routes from Babylon to Jerusalem; one across the northern part of the Desert of Arabia, which was but little frequented; and the other up by the banks of the River Euphrates and around by the way of Tadmor and Damascus, and so down into Palestine by the plains of Jordan. The latter was, unquestionably, the route taken by the Chaldeans when returning with their captives from the destruction of Jerusalem, and such would naturally be the route of those returning from the captivity, as in this way they would avoid crossing an extensive desert which could supply neither water nor provisions.

* * * * *

LORD, I cry unto thee: make haste unto me: give ear unto my voice. Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice. Set a

watch, O LORD, before my mouth; keep the door of my lips. Incline not my heart to any evil thing, to practice wicked works with men that work iniquity. Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil. Mine eyes are unto thee, O GOD the LORD; in thee is my trust; leave not my soul destitute. Keep me from the snare which they have laid for me, and the gins of the workers of iniquity. Let the wicked fall into their own nets, whilst that I withal escape.

* * * * *

I cried unto the LORD with my voice; with my voice unto the LORD did I make my supplication. I poured out my complaint before him: I shewed before him my trouble. When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked, have they privily laid a snare for me. I looked on my right hand, and beheld, but there was no man that would know me; refuge failed me; no man cared for my soul. I cried unto thee, O LORD: I said, thou art my refuge, and my portion in the land of the living

Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I. Bring my soul out of prison, that I may praise thy name.

* * * * *

Hear my prayer, O LORD, give ear to my supplications; in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant; for in thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness. Therefore is my spirit overwhelmed within me; my heart within me is desolate. Hear me speedily, O LORD; my spirit faileth; hide not thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy loving-kindness in the morning; for in thee do I trust; cause me to know the way wherein I should walk; for I lift up my soul unto thee. Teach me to do thy will; for thou art my GOD; bring my soul out of trouble, and of thy mercy cut off my enemies, for I am thy servant.

THE UPPER ROUTE.

Those who took the upper or northern route usually ascended on the eastern banks of the Euphrates, crossing that river in the vicinity of Circesium. Their course then lay up the west bank of the river, occasionally diverging from it, and then approaching it again, and, perhaps, following the winding of the bank for a considerable distance, until nearly opposite Palmyra or Tadmor, when it led in a westerly direction to that city, distant about twenty miles through the wilderness.

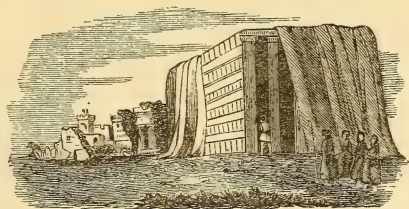
Palmyra, or "Tadmor, in the wilderness," was built by King Solomon, and was one of the most magnificent cities of the world. It was situated about one hundred miles east of Damascus, on a kind of oasis, separated from the habitable earth by a vast expanse of barren sands. Situated in the midst of this vast and arid plain, it was immediately surrounded by the most luxuriant vineyards, and beautiful groves of fig and palm trees, from the latter of which both its Hebrew and Greek names were derived.

Its situation was such as to draw to it, in its earlier days, the entire inland commerce between the great Persian empire on the East, and the countries lying on the Mediterranean Sea. Here the immense and richly-laden caravans from the East stopped and unloaded their treasures, which were exchanged for the commodities of the West; and hence it became not only a source of great revenue to Solomon, but was itself, perhaps, the richest city in the world. Its ruins are among the most famous monuments of past ages, and consist of almost countless remains of architectural splendor. In fact, it is now almost a forest of Corinthian pillars, erect and fallen. "In the space covered by these ruins," says a celebrated modern traveler, "we sometimes find a palace of which nothing remains but the court and the walls; sometimes a temple whose peristyle is half thrown down; and then a portico or gallery, or triumphal arch. Here stood groups of columns whose symmetry is destroyed by the fall of some of them; there we see them ranged in rows of such length that, like rows of trees, they deceive the sight, and assume the appearance of solid walls. And if we cast our eyes on the ground we behold nothing but subverted shafts, some above others, shattered to pieces or dislocated in their joints. And whichever way we look, the earth is strewn with vast stones half buried with broken entablatures, mutilated friezes, disfigured relics, effaced sculptures, violated tombs, and altars defiled with dust."

From Palmyra, the returning captives pursued their devious and rugged way to Damascus, and thence in a southerly direction over the mountainous ranges of Ancient Syria, Iturea, and Upper Israel, until they reached the plains of the Jordan, passing the famous clay-ground between Succoth and Zarthan, where the holy vessels for King SOLOMON'S Temple were cast. Thus their weary and travel-worn feet again pressed the sacred soil of the Holy Land, and as they approached Jerusalem we can imagine with what mingled feelings of joy and sadness they beheld its ruins in the distance. Mournful, indeed, must have been their thoughts as they remembered the sack and destruction of their beauteous city—sad, indeed, must have been their memories of the captivity; and yet how their hearts must have swelled with pride and joy, as with the eye of faith they saw the city and temple of the LORD arise again, phoenix-like, from the ruin and desolation of Judah. With what alacrity must they have hastened over the brief distance still separating them from the longed-for Mount Moriah. They must have forgotten, in the inspiration of the scene, that they were weary, worn, and foot-sore; for now, although rough and rugged had been the road, long and toilsome their march, yet, sustained by a firm trust in the GREAT I AM, they had arrived at their journey's end.

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Arrival at Jerusalem.



The children of Israel, after their arrival at Jerusalem, erected a Tabernacle, similar in form to that of MOSES.* Tradition, however, informs us that the Tabernacle of ZERUBEABEL differed from that of MOSES' in many particulars. The most holy place of

* Bishop Patrick's Commentaries on 1 Chron., ix. 11.

the original tabernacle contained the Ark of the Covenant, and the whole structure was designed wholly for the worship of God. That of ZERUBBABEL was used as a temporary place of worship, and the Sanctuary was also used for the meetings of the Grand Council, consisting of JOSHUA, ZERUBBABEL and HAGGAI. This tabernacle, according to the Masonic tradition, was divided into apartments by cross vails of blue, purple, scarlet, and white, at which guards were stationed.

Impostors among the Workmen.

Sacred history relates that "When the adversaries of JUDAH and BENJAMIN heard that the children of the captivity builded the temple unto the LORD God of Israel; then they came to ZERUBBABEL, and to the chief of the fathers, and said unto them, Let us build with you; for we seek your God, as ye do; and we do sacrifice unto him, since the days of ESAR-HADDON, King of Assur, which brought us up hither. But ZERUBBABEL and JOSHUA and the rest of the chief of the fathers of Israel said unto them, Ye have nothing to do with us to build an house unto our God; but we, ourselves together, will build unto the LORD God of Israel, as King CYRUS, the King of Persia hath commanded us."*

Masonic tradition asserts the same fact with more detail. From it we learn that no impostors from among these "adversaries," were permitted to engage in any part of the work, and, for this reason, the most scrupulous care was taken to ascertain the lineage of all the workmen. None were given employment unless they were able to trace their genealogy with certainty from those noble families of Giblymites who wrought so hard at the building of the first temple. These alone were permitted to engage in the great and glorious work of rebuilding the house of the Lord.

It is to be further remarked that among those who returned to labor on the second temple were many old men who had seen the glory of the first, and were present at its destruction by NEBUZARADAN, the lieutenant of the Chaldean monarch. This fact has been often doubted, but evidently without due consideration, for it is plainly asserted in Scripture.* In this connection, it must be remembered that the seventy years of captivity began from the fourth year of JEHOIACHIM, and that only fifty-two years intervened between the destruction of the temple and the return of ZERUB-

* Ezra, iv. 1-3.

† Ezra, iii. 12, and Haggai, ii. 3.

BABEL. If a Most Excellent Master had been twenty-three years of age when King SOLOMON'S temple was destroyed, he would have been only seventy-five years old when the Hebrew captives reached Jerusalem. This view of the subject at once relieves the statement of all apparent inconsistency, and makes the matter plain to our comprehension.



BLUE is emblematic of universal friendship and benevolence, and teaches us that those virtues should be as expansive in the breast of every Mason as the blue vault of heaven itself.

And MOSES answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee. And the LORD said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and MOSES fled from before it. And the LORD said unto MOSES, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand. That they may believe that the LORD GOD of their fathers, the GOD of ABRAHAM, the GOD of ISAAC, and the GOD of JACOB hath appeared unto thee.

The serpent is a symbol of frequent use in all the various rites, though of not so general use in the York rite as in the others.

Much speculation has been indulged in as to the miracle of MOSES' Rod; and many strange and fabulous traditions are given by OLIVER and other writers.

The rod of MOSES was undoubtedly the ordinary pastoral staff or crook of the shepherd, which he was using while tending the flocks of JETHRO, and all its efficacy and superiority was due alone to the divine power of God.

The symbol of the serpent may naturally be employed to remind us of the fall of the race in ADAM by the wiles of the tempter, and of the promised restoration of the race by the bruising of the serpent's head by the seed of the woman. *It thus alludes to the loss and recovery.*

The Ark of Safety.

The first ark, or, as it is commonly called, the ark of NOAH, was constructed by SHEM, HAM, and JAPHET, under the direction of NOAH, and in obedience to the command of God.



PURPLE, being formed of a due admixture of blue and scarlet, is intended to remind us of the intimate connection which exists between symbolic Masonry and the Royal Arch degrees.

And the LORD said furthermore unto him, Put now thy hand into thy bosom. And he put his hand into his bosom; and when he took it out, behold, his hand was leprous as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh. And it shall come to pass, if they will not believe thee,

neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

The leprous hand is another of those symbols employed in the rituals of Masonry which refer to a loss and a recovery. Leprosy was a loathsome disease of the skin and tissues, and was regarded by the Jews and other ancient nations as a judgment from the hand of God; and was, therefore, believed to be entirely incurable except by miraculous power. The restoration of the leprous hand to health was, therefore, a striking symbol of the Divine Presence with MOSES, and serves to assure the neophyte in search after truth that the Deity will reward his earnest labors.

The Ark of Alliance.

The second ark, or ark of alliance, was constructed by MOSES, AHOIAB, and BEZALEEL, in accordance with a pattern given by GOD. It was the first constructed, as it was the first in importance, of all the furniture of the original tabernacle. Its chief use seems to have been to contain, inviolate, the Divine autograph of the two tables, and to serve as the visible seat of the Divine Presence. It was also a pledge to the people of Israel of the solemn covenant which God had made with his chosen servants.



SCARLET is emblematic of that fervency and zeal which should actuate all Royal Arch Masons, and is peculiarly characteristic of this degree.

And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.

The symbol of the water turned to blood, like the others we have considered, has also a reference to a loss and a recovery; a transition from ignorance to knowledge, from darkness to light, from death to life. Its appropriateness in the lessons of a degree like the Royal Arch will be readily seen and understood by all those who have studied the teachings of our sublime ritual.

The Ark of Imitation.

Here, too, we have an allusion to the third ark, which fills so important a place among the relics and symbols of the higher degrees of Freemasonry; and concerning which the Fraternity possess so many interesting traditions. It was an exact copy of the Ark of the Covenant, and, after its recovery, was placed in the sanctuary of the new tabernacle by JOSHUA, ZERUBBABEL, and HAGGAI.



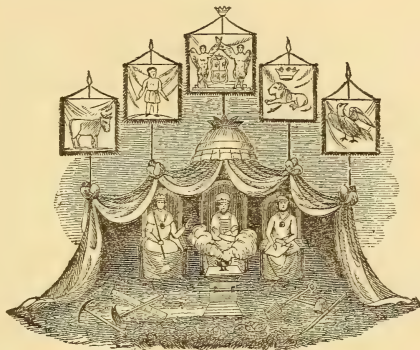
The Signet of Truth.

It is impossible to ascertain the precise form of the signet of ZERUBBABEL, or the inscription thereon; although some ingenious writers have attempted to do so. Some have supposed it to have been a triangular plate; but the most reasonable conjecture is, that it was a ring on which was engraved an equilateral triangle with the Hebrew letter *yod* in the center.

The use of the signet ring was almost universal among the Jews and other ancient nations, and frequent references to them are found in Scripture. When a king intrusted his signet to a person, it conferred on that person the authority and sanction of the monarch, and was the usual mode employed to authenticate a delegated power. The symbolical use of the signet of ZERUBBABEL is to invest the aspirant after truth with a token which shall enable him to prosecute his search, and also serve as a pledge of his ultimate victory, if he perseveres.



WHITE is emblematic of that purity of life and rectitude of conduct, by which alone we can expect to gain admission into the Holy of Holies above.



Incense burns upon our holy altar both day and night.

In the seventh month, in the one and twentieth day of the month, came the word of the LORD by the prophet HAGGAI, saying,

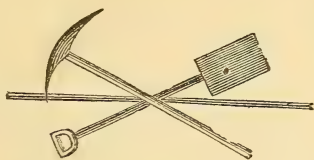
Speak now to ZERUBBABEL, the son of SHEALTIEL, governor of Judah, and to JOSHUA, the son of JOSEDECH, the High-Priest, and to the residue of the people, saying, Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes, in comparison of it, as nothing? Yet now be strong, O ZERUBBABEL, and be strong, O JOSHUA,

son of JOSEDECH the High-Priest: and be strong, all ye people of the land, saith the LORD, and work: for I am with you, saith the LORD of hosts: according to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not. For thus saith the LORD of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory. The silver is mine, and the gold is mine. *The glory of this latter house shall be greater than of the former*, and in this place will I give peace.

In that day will I take thee, O ZERUBBABEL, my servant, the son of SHEALTIEL, saith the LORD, and will make thee as a Signet: for I have chosen thee.

* * * * *

None but those faithful craftsmen who have received the signet of Truth can be admitted to participate in building the second temple of "Holiness to the Lord"—and for that reason it is absolutely necessary that every neophyte in Masonic science should give evidence of his proficiency in the sublime principles of the art, and of his ability to engage in the important work. Being satisfied on so vital a point, it is proper that his attention should be called to his symbolical working tools, and that he should be taught how to use them in a proper manner.



The WORKING TOOLS of a Royal Arch Mason may be here explained.

The Working Tools of a Royal Arch Mason are the *Crow*, *Pickax*, and *Spade*. The *Crow* is used by operative Masons to raise things of great weight and bulk; the *Pickax* to loosen the soil, and prepare it for digging; and the *Spade* to remove rubbish. But the Royal Arch Mason is emblematically taught to use them for more noble purposes. By them he is reminded that it is his sacred duty to lift from his mind the heavy weight of passions and prejudices which encumber his progress toward virtue, loosening the hold which long habits of sin and folly have had upon his disposition, and removing the rubbish of vice and ignorance, which prevents him from beholding that eternal foundation of truth and wisdom upon which he is to erect the spiritual and moral temple of his second life.

* * * * *

The industrious student of our mysteries cannot fail to draw from these simple tools still further food for moral reflections. To such an one the *crow* will be a striking emblem of uprightness of life, integrity of character, and unyielding discharge of duty; the sound of the *pickax* will remind him of the sound of the last trumpet, when the grave shall give up its dead; and the *spade* will depict to his mind the grave itself into which the mortal part of man is laid away from sight.

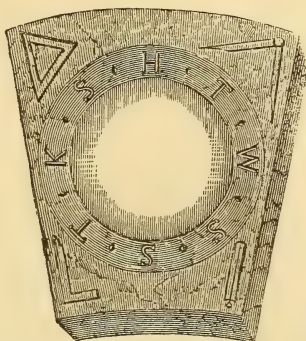
The Royal Arch Mason cannot fail to learn further from the diligent use of these implements, that he must search to the very foundations which underlie all human knowledge if he would find that great object of all his earthly pilgrimage—the end of his labors. Truth may be buried for a time under a cumbrous mass of error; the ruins of a better civilization may have been thrown down upon it; its very existence may be forgotten, but the diligent seeker after it will surely find it.

“Truth crushed to earth shall rise again,
Th’ eternal years of God are hers.”



This is the word of the LORD unto ZERUBBABEL, saying, Not by might nor power, but by my spirit. Who art thou, O great mountain? Before ZERUBBABEL thou shalt become a plain, and he shall bring forth the head-stone thereof with shouting, crying, Grace, grace unto it. Moreover, the word of the LORD came unto me, saying, The hands of ZERUBBABEL have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you. For who hath

despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of ZERUBBABEL, with those seven —ZACH. iv. 6-10.



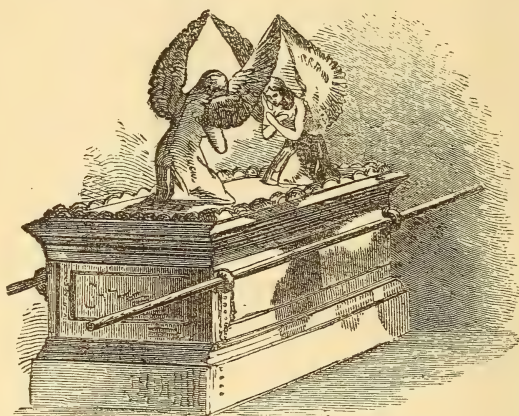
* * * * *

In our remarks on a preceding degree, we have shown that arches and key-stones were known and employed in the construction of the temple; and it only remains to say that recent discoveries have been made of arched passages and vaults under the ancient foundations of the temple, which were undoubtedly constructed at the time when King SOLOMON laid those foundations. In BARTLETT'S "Walks about the city of Jerusalem" (p. 170) is described one of these arched vaults under that part of the Mosque of OMAR, which occupies the site of the Sanctum Sanctorum of the ancient temple.



* * * * *

In that day will I raise up the tabernacle of DAVID that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old.—AMOS ix. 11.



The Ark of the Covenant.

What became of the Ark at the destruction of the temple is a question much debated among the Rabbins; but it is agreed on all hands that it was not taken to Babylon with the holy vessels. Some of the Jewish writers contend that it was taken and hidden in a rock by the prophet JEREMIAH, who then sealed up this rock with his finger, writing thereon the name of God.* "Others assert that King JOSIAH, being foretold by HULDAH, the prophetess, that the temple would speedily after his death be destroyed, caused the ark to be put in a vault under ground, which SOLOMON, foreseeing this destruction, had caused of purpose to be built for the preserving of it."†

* 2 Maccabees, ii. 1-7.

† Prideaux. Con., vol. i., p. 247.

The most learned commentators are of the opinion that it was destroyed with the temple. Such is the Masonic tradition, and there are many circumstances to confirm its truth. It is certain it was not in the second temple; and Dr. LIGHTFOOT,* Dean PRIDEAUX,† and others assert that an exact imitation or copy of the original ark was substituted for it in the ceremonials of the second temple. Of this imitation, and of its origin and construction, we unhesitatingly assert that the traditions of Masonry give the only authentic account. And here, too, we have another symbolical allusion to a loss and a recovery.

This imitation or second ark possessed none of the prerogatives and honors with which the first ark was invested by God's own appointment. There was no cloud of glory over it, and no oracles were given from it. It was only a representative or type of the original, which was itself but a type of the Messiah.



* * * * *

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light.

* Lightfoot. Pros. of the Temple, c. xv., § 4.

† Prideaux. Con., vol. i., p. 243.

And it came to pass, when MOSES had made an end of writing the words of this law in a book, until they were finished, that MOSES commanded the Levites which bare the ark of the covenant of the LORD, saying, Take this Book of the Law, and put it in the side of the ark of the covenant of the LORD your GOD, that it may be there for a witness against thee.

And thou shalt put the mercy-seat above, upon the ark: and in the ark thou shalt put the testimony that I shall give thee.

And MOSES said, This is the thing which the LORD commandeth, Fill an omer of the manna, to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And MOSES said unto AARON, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations. As the LORD commanded MOSES, so AARON laid it up before the testimony to be kept.

And the LORD said unto MOSES, Bring AARON's rod again before the testimony, to be kept for a token.

* * * * *



The Pot of Manna.

The manna was a small, round thing, as small as the hoar-frost on the ground. It is described in Scripture as being like coriander seed, white, and the taste of it like wafers made with honey.* The name is supposed by scholars to be derived from the two words: *mân hu, what is this?* For forty years this article was miraculously supplied to the Israelites, while sojourning in the wilderness, it having ceased while they were encamped at Gilgal, immediately after they had celebrated the passover for the first time in the promised land. Three distinct miracles accompanied the gift of manna, all wrought in attestation of the sanctity of the Sabbath; and which, in this connection, serve to remind the Mason of those early instructions which he received as a Fellow-Craft and Mark Master. These miracles were as follows: 1. A double quantity was supplied on the sixth day; 2. On the Sabbath, or seventh day, none was furnished; 3. That which was kept from the sixth to the seventh day was good and sweet, while that which was kept from any other day to the next day bred worms and became offensive. To commemorate this long-continued and wonderful miracle, MOSES was instructed that a *golden pot*† should be provided, and that an omer or one man's portion of the manna should be put therein, and be laid up in the side of the ark. There it was to remain for their generations so long as the ark itself existed, as a memorial of the miraculous manner in which the children of Israel were supplied with that article of food for forty years in the wilderness. This pot is depicted on Samaritan medals in the form of an urn, with a lid or cover. The Rabbins considered the manna to be a type of the Jewish Messiah, who was to be the spiritual food of his people. It masonically teaches us that as the Israelites fed on manna from heaven, so should we spiritually feed on that *Truth* which is the great object of our investigations.

* Exodus, xvi., 31.

† Hebrews, ix., 4.



Aaron's Rod.

A signal attestation was granted by God to AARON'S official authority. Twelve rods or branches of the almond tree were taken, one for the head of each house or tribe of Israel; and upon the rod of the tribe of LEVI was written the name of AARON. The rods were laid together in the tabernacle of the congregation before the testimony; and the next day when MOSES went into the tabernacle, the rod which had AARON'S name upon it "was budded, and brought forth buds, and bloomed blossoms, and yielded almonds." This wonderful miracle was made known to the people by an exhibition of the rod; but it was immediately taken back into the tabernacle, by divine command, to be kept there "for a token against the rebels," and also as a testimony of the appointment of the Levites to the priesthood.



The Book of the Law.

"There was a tradition among the Jews," says Dr. MACKAY, "that the Book of the Law was lost during the captivity, and that it was among the treasures discovered during the building of the second temple." Dean PRIDEAUX, to the same effect, says that "Many of the ancient fathers hold that all the Scriptures were lost and destroyed in the Babylonish captivity, and that EZRA restored them all again by divine revelation. Thus saith IRENAEUS, and thus say TURTULLIAN, CLEMENS ALEXANDRINUS, BASIL, and others."*

Most commentators, however, reject the tradition, and assert that EZRA did no more than to collect as many copies of the sacred writings as he could, and out of them all set forth a correct edition; and this appears to be the opinion of Dr. PRIDEAUX himself.

* Prideaux, Con., vol. i., p. 432.

The Scriptures were originally written in the old Hebrew or Samaritan character, and copies of them were also made in that character until the captivity.* During the captivity the Hebrews, to a great extent, lost the use of that language, and hence EZRA transcribed the law into the Chaldaic character, in order that it might be generally understood by the people. This was the origin of the Chaldaic paraphrases as they were called.† EZRA also introduced synagogues among the Jews, and by himself and his scribes multiplied copies of the Scriptures and caused them to be read in the synagogues that he established.‡

It is, however, a generally conceded fact that twice in the Jewish history there were no copies of the Scriptures known to be in existence. It is apparent that the Book of the Law was very rare in the reign of JEHOSEPHAT, because we are told that when he sent teachers through all Judah to instruct the people in the law of God, they carried with them "The Book of the Law of the LORD,"§ which, as PRIDEAUX remarks, they would not have done, had there been any copies of the law in the cities to which they went. In the succeeding years, during the wicked reign of MANASSEH and his successor, it is evident that no copy of the Book of the Law was known to exist; for when HILKIAH found the law in the temple,|| neither he nor King JOSIAH would have been so surprised at it, had copies of it been common. Their conduct on that occasion sufficiently proves that neither of them had ever seen the book before. This opinion is now held by most commentators, as well as by the early fathers,¶ who assert that all the copies known to have been in existence were destroyed by the injunctions of MANASSEH and AMNON, his son and successor. The only copies that escaped destruction were those which were preserved by the conservators of Jewish Masonry.

It is probable that HILKIAH and JOSIAH took care that this copy of the law, found by them, should be laid up in the ark from whence it had been taken, to preserve it from destruction at the hands of MANASSEH; and there are some reasons for supposing that partial copies of it may have been made, which were preserved among the captives in Babylon; but the Scriptures are silent upon the subject.

* Prideaux, Con., vol. ii., p. 58. Dr. Wm. Smith's Dictionary of the Bible.

† Union Bible Dictionary.

‡ Prideaux, Con., vol. 2, p. 13.

§ 2 Chronicles, xvii., 9.

|| 2 Kings, xxii., and 2 Chronicles, xxxiv.

¶ Dr. Oliver, Hist. Landmarks, vol. ii., p. 272. Dr. Prideaux, Con., vol. i., p. 137.

A Jewish tradition, however, relates that the prophetess HULDAH, foreseeing the destruction of the temple, took this Book of the Law, and hid it in the temple. But whatever may have been its temporary disposition, it is generally agreed by scholars that the book perished in the temple, and that thus the only known complete copy of the law was again destroyed. In fact, KENNICOTT asserts that this was the original Pentateuch of MOSES, in which opinion he is probably correct.

The Jews have a tradition that at the rebuilding of the temple, by ZERUBBABEL, another complete copy of the "Book of the Law" was found hidden in a part of the temple which had not been destroyed.*

The Masonic traditions not only assert this to be the fact, but give such minute details of the circumstances attending the deposit and preservation of this book, as well as so circumstantial an account of the place, time, and mode of its discovery, that they certainly seem to be true. If these traditions are rejected, the student is left environed with such difficulties that, to escape them, some have supposed that EZRA was inspired by God to rewrite the Scriptures anew, the old copies being all destroyed.† But, on the other hand, if the truth of the Masonic traditions on this subject be admitted, they at once rationally account for the preservation and recovery of the Book of the Law, long lost, yet afterward found; and this, too, in a way entirely consistent with the few historical facts which appear in this connection in the sacred writings, and equally so with the genius of the Jewish religion and customs. The claim, therefore, that Freemasonry has preserved the only authentic account of the manner in which God's blessed Book of the Law was preserved to mankind, is not so chimerical as many persons have supposed. Indeed, any person who has given this subject the attention it demands cannot fail to admit the force which all the circumstances give to the Masonic position on this subject. It remains only to answer a single objection which has been urged against the truth of the tradition. It is said that the writing would have lost its legibility in so long a time as four hundred and seventy years, and hence the whole claim must be fabulous. It is sufficient to answer, in the light of modern discoveries, that the writings of the Egyptians have been frequently found in connection with mummies, which are conceded

* Pierson's Traditions, p. 371.

† Prideaux, Con., vol. i., p. 421.

to be at least three thousand years old, and yet remained perfectly legible. Modern discoveries in science, history, and the antiquities of the eastern nations have invariably sustained and confirmed the traditions of Masonry, and so, in like manner, this objection we are considering melts away before the light of modern research and investigation, as all other objections against the Order will, when brought to that test.

To the wisdom and foresight of SOLOMON we may then reasonably ascribe the preservation of the Book of the Law; and to the zealous descendants of the ancient GIBLIMITES we may justly ascribe its recovery; and, finally, in the carefully guarded traditions of our glorious old Institution may be found the only reasonable and satisfactory account of those events, fraught with such stupendous results to our race—which is the summit of the glory of the Order.

* * * * *

And God spake unto MOSES, and said unto him, I am the LORD; and I appeared unto ABRAHAM, unto ISAAC, and unto JACOB, by the name of GOD ALMIGHTY; but by my name JEHOVAH was I not known to them.

The Tetragrammaton.

יהוה

The Ineffable Word or Tetragrammaton* is, perhaps, the most generally diffused symbol to be found in the ancient rites and mysteries, for there is probably no system of initiation in which it does not appear in some form.

It is composed of the past, present, and future tense of the Hebrew verb הָיָה *to be*; signifying was, is, and shall be.† It is

* So called from the two Greek words *tetra*, four, and *gramma*, letter; and hence the term signifies *the four lettered word*. It is applied only to the Hebrew name of Deity, not being used in connection with other words.

† It is a singular fact that the verb "*to be*" in most, if not all, languages, is irregular in its construction and conjugation. This verb is also used in all languages as an auxiliary to be added to the other verbs to assist in their conjugation. Putting these facts together, we have then embodied, and implied

also composed of three syllables, a sacred number, symbolical of form, stability and power. Three lines are necessary to form a figure, three columns at least are necessary for firm self-support, and *tres faciunt leges** is an ancient legal maxim. The Jewish Rabbins affirm that the letters composing it abound in mysteries, and some of them assert that "he who pronounces it shakes heaven and earth, and inspires the very angels with terror." "A sovereign authority resides in it; it governs the world; it is the fountain of all grace and blessings, the channel through which God's mercies are conveyed to men." JOSEPHUS calls it "the shuddering name of God." It was also called by the Jews the inutterable or incommunicable name. It is usually marked or denoted in Jewish books by the initial letter alone, the Hebrew *י* *yod*, and was frequently written in Samaritan characters, in place of the Hebrew, lest strangers should discover and profane it. It was held in such veneration and awe by the Israelites that they never pronounced it, always substituting for it, when reading, the word *Adonai*, LORD.

This sacred word is supposed to have been known by the antediluvian patriarchs down to and including ENOCH, when it was lost. It was specially communicated to MOSES at the Burning Bush, by the LORD himself, as his most sacred appellation, to be revered by his chosen people. When MOSES asked to know in whose name he was to demand the liberation of the Hebrews from the thralldom of PHARAOH, the Almighty revealed to him this great Name in these majestic and sublime words: "Thus shalt thou say unto the children of Israel, JEHOVAH, the God of your fathers, the God of ABRAHAM, the God of ISAAC, and the God of JACOB hath sent me unto you; this is my name forever, and this is my memorial unto all generations."* Afterward, when the efforts of MOSES to obtain in the Tetragrammaton, these three distinct ideas: First, the eternity of God, as embracing in himself the past, present, and future of existence; second, the mystery of that existence and attributes, and the unsearchable ways of his Providence, denoted by the irregularity of the verb from which his name is derived; and, lastly, the omnipotent power of the Deity, indicated in the auxiliary use of that same verb.

* "Three make laws."

* Exodus, iii., 15. It will be observed that whenever the Hebrew Tetragrammaton, יהוה *Jehovah*, occurs, our version follows the Jewish custom, and almost always translates it LORD or GOD; but in all such cases the word substituted is printed in small capitals, to show that it in reality stands for Jehovah. Our version, therefore, fails to convey the full import of the original text, unless this fact is borne in mind.

their release, only increased the burdens and tasks of the Hebrews, and he repented that he had been sent on his mission to his countrymen, the LORD again, and in still more emphatic language, declared the Tetragrammaton to be his peculiar name, when he said: "I am JEHOVAH; and I appeared unto ABRAHAM, unto ISAAC, and unto JACOB by the name of GOD ALMIGHTY, but by my name, JEHOVAH, was I not known to them."* We are here explicitly told that God's true name is יהוה, but that he was known to the three patriarchs only by the name of *El Shaddai*. Thus solemnly promulgated to MOSES by the Almighty, the Tetragrammaton at once became invested with a peculiar awe among the children of Israel, which was in after years very much increased by the general belief that the terms of the third commandment forbade the use of this sacred Name, except by the High-Priest, on the day of expiation. Even to this day no pious Jew will speak the word, but whenever he meets with it in Scripture he substitutes for it *Adonai*.

The use of the word being thus abandoned, its true pronunciation was lost, for the reason that the letters of the Hebrew language can give no possible indication of the correct pronunciation of any word to a person who has never heard the word spoken. The Hebrew alphabet consisted entirely of consonants, hence the vowels were sounded, but not written. Thus the Tetragrammaton was written with four consonants, י *yod*, pronounced yôth; ה *he*, hay; ו *vau*, vwauv; and ו *he*, hay; making, when combined, יהוה, or, as nearly as we can represent it in English, yhv̄h or Jhv̄h. A person who had never heard those letters pronounced, of course, would never be able to tell how they were to be sounded. Yet a Hebrew that had been taught orally the true pronunciation of the words composing his language had no more difficulty in speaking them correctly than we have in knowing that when we meet Dr. it should be pronounced Doctor, or that Geo. stands for George.† From this view of the Hebrew language it will be

* Exodus, vi., 2, 3.

† The Hebrew language continued to be written in this manner without vowels until about the time of the Christian era, when the Masoretic or vowel points were invented. The date of this invention is variously stated by scholars, some contending that they were introduced soon after the Babylonish captivity; others asserting that it was the work of the Masorites just before the birth of Christ; and still others, that the system was not perfected until after the completion of the Talmuds, five hundred years after Christ. For the several

apparent that the only way in which an Israelite could understand the true pronunciation of any Hebrew word was by hearing it spoken; and hence, when the Tetragrammaton ceased to be spoken, Adonai being always substituted for it, in a short time its true pronunciation would necessarily have been forgotten and entirely lost.

The true pronunciation of the great and sacred Name was preserved by the High-Priests, each one of whom received it from his predecessor, and retained its correct sound by uttering it aloud three times, once a year on the day of atonement, when he entered the Holy of Holies of the tabernacle or temple. The traditions of Masonry relate that King SOLOMON was also in possession of the true pronunciation of the Tetragrammaton, and that he communicated it to his colleagues at the building of his temple. It was believed by the Jews that the power and wisdom of SOLOMON arose from his possession of the Ineffable Name, and that by it he was enabled to erect the temple itself.

We pronounce the Tetragrammaton, *Jehovah*; but what are the correct vowel sounds to be supplied is a vexed question, among Hebrew scholars, which will never perhaps be definitely settled. In the degrees of the Ancient and Accepted rite, many traditions are preserved, which explain the mysteries connected with the Ineffable Word, and the different pronunciations which have been at different periods applied to it are explained. Among these are the following Javh, Jao, Jaoth, Java, Juba, Jaa, Jah, Jehovah, Juha, Jeva, Jova, Jevo, Jevah, Johe.

The true pronunciation, however chimerical it may appear, is said to be preserved in the ritual of Freemasonry, and, as we have before remarked, is the grand symbol of the Order. It was corrupted among all the heathen nations, in the rites of whom it yet maintained a prominent place. Thus among the Syriac nations we find it contracted into a biliteral word JAH. Among the Chaldeans we find it changed to BEL, or *Belus*, or *Baal*. Among the Egyptians we find it changed to ON, derived, perhaps, from the Hindoo AUM or OM. Among the Latins we find *Jupiter* and *Jove*.

From what has been said, it will be seen that the Tetragrammaton was the Word of Words among the Jews, or, as it has been sometimes called, the KING NAME. In Scripture, Truth or Light is frequently used as its synonym. It is the *Logos* of the ancients,

arguments in favor of these views, the reader is referred to Prideaux, *CON.* vol. i., p. 450, and the different Hebrew grammars.

No single word in our language can express its pregnant meaning, embracing, as it does, not only the *Word*, as a word, a written or vocal symbol of an idea, but also the sentient creative Power, which conceives and expresses it. In this sense it is used in the Scriptures and translated "the Word." "In the beginning was the Word, and the Word was with God, and the Word was God." Finally, the contemplation of the history and character of the great, mysterious and sacred name of Deity cannot but fill us with fear and trembling, and lead us with admiration to view the glorious works of creation, to adore their great Creator, to esteem him the chief good, to implore his blessing upon all laudable undertakings, to trust in and lean upon him in every hour of trial and danger, and to never mention his name but with that reverential awe which is so justly due from a creature to its Creator.



The key has been used as a symbol from very remote ages. The Egyptians employed it as the symbol of Anubis, the dog-star, because they conceived that at the rising of that star the old year was closed and a new one was commenced. From this, the use of the symbol was extended to the opening and closing the place of departed spirits. At an early period it came to be used as a symbol of power, and in modern times we note this use of the key in transferring the power and authority over a city, or in giving possession of a building. It is also a symbol of secrecy, and may appropriately impress upon the mind of the initiate the importance of safely locking within his own breast those valuable truths which, amid the most bitter persecutions, have been transmitted from generation to generation, for the benefit of the true Sons of Light.

Its principal use, however, is to teach us that the Book of the Law furnishes the only key with which to unlock the deep hidden mysteries of our science, while a correct knowledge of our mysteries in turn solves many difficult things in the Book of the Law itself, or in other words that Freemasonry is the handmaid of Religion.

THE SHEKINAH AND THE BATHKOLL.

AMONG those things which were wanting in the second temple, and which constituted the main glory of the first, there are three which deserve especial attention, viz: the Ark of the Covenant with the mercy-seat; the Shekinah or Divine presence, and the Bathkoll. A substitute was found for the original Ark, as we have seen; but this possessed none of the glories of the first. The Shekinah, which was a token of God's presence among his people, "was a very shining flame or amazing splendor of light, enveloped in a visible cloud,"* resting over the mercy-seat on the Ark. † It first appeared when Moses consecrated the Tabernacle, and was afterward transferred to the temple at the solemn dedication of that edifice by King SOLOMON. It continued to rest upon the Ark in the same visible manner until the destruction of the temple. ‡

It never appeared again until it was temporarily renewed by God to punish the impious attempt of JULIAN, the Apostate, to frustrate the prophecy of CHRIST, by rebuilding the temple after its final destruction by TITUS.

The Bathkoll, a compound Hebrew word, signifying the daughter voice, or the daughter of a voice, was a term applied to a voice from Heaven. It was used to denote particularly the oracular voice delivered from the mercy-seat, when God was consulted there by the High-Priest.

The sacred Ark of the first temple being indeed lost, it was very naturally supposed, by those who had seen that edifice in its splendor, that the Shekinah and the Bathkoll had departed from Judah forever. The "ancient men" wept with a loud voice, believing that the former glory would never be fully restored to Jerusalem until the Messiah should appear as the true Shekinah and Bathkoll, the Divine presence and Oracle, among mankind.

The Grand Council, without doubt, took measures to preserve, with the most religious care, the sacred treasures so miraculously restored to them, and for that purpose, tradition states, suitable persons were exalted to the high honor of guarding them from loss or profanation.

* * * * *


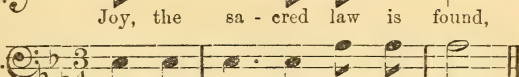
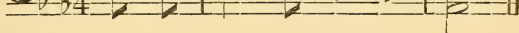
* Bishop Patrick.

† Prideaux, Con., vol. i., p. 247.

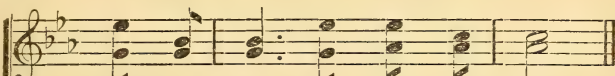
An interesting annunciation is now made with grateful thanks to God for the discovery, when the following ode should be sung, the companions all standing:

ROYAL ARCH ODE.

MUSIC—*Nuremberg.*

PRIMO. 
 SECONDO. 
 BASS. 
 Joy, the sa - cred law is found,


 Now the tem - ple stands com - plete,


 Glad - ly let us gath - er round,


 Where the pon - tiff holds his seat;

Now he spreads the vol - ume wide,

Open - ing forth its leaves to day,

And the mon - arch by his side,

Ga - zes on this bright dis - play,

Joy, the secret *vault* is found ;
Full the sunbeam falls within,
Pointing darkly under ground
To the treasure we would win.
They have brought it forth to light,
And again it cheers the earth ;
All its leaves are purely bright,
Shining in their newest worth.

This shall be the sacred *mark*
Which shall guide us to the skies ;
Bearing, like a *holy ark*,
All the hearts who love to rise ;
This shall be the *corner-stone*
Which the builders threw away,
But was found the only one
Fitted for the *arch's* stay.

This shall be the *gavel* true
At whose sound the crowd shall bend,
Giving to the *law* its due ;
This shall be the faithful friend ;
This the token which shall bring
Kindness to the sick and poor,
Hastening on, on angel's wing,
To the lone and *darksome door*.

This shall crown the mighty *arch*,
When the temple springs on high,
And the brethren bend their march,
Wafting *incense* to the sky.
Then the solemn strain shall swell
From the bosom and the tongue,
And the Master's glory tell
In the harmony of song.

Here the exile, o'er the waste,
Trudging homeward, shall repose ;
All his toils and dangers past,
Here his long sojournings close.
Entering through the sacred *vails*,
To the holy cell he bends ;
Then, as sinking nature fails,
Hope in glad fruition ends.

* * * * *

The High-Priest will then invest the candidates with important secrets of the degree, which should always be accompanied with an explanatory

LECTURE.

* * * * *

The name is expressive of self-existence and eternity, and is applicable only to that great being who was, is, and shall be; to him who created all things, to him whose hands are open to supply our every want, and to him alone who is the source of every Mason's hope. It is considered by Masons as the symbol of Truth. It is the perfection of Divine Truth, which every good Mason is seeking to advance, whether it be by the aid of the theological ladder, or passing between the pillars of strength and establishment, or wandering in darkness,

* * * * *

beset on every side with dangers, or traveling over rough and rugged roads, weary and worn—whatever be the direction of our jour-

ney, or how accomplished, light and truth are the ultimate objects of our search and our labor.

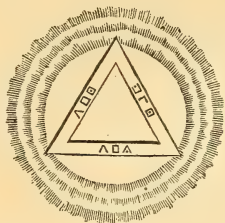
* * * * *

THE WORKING-TOOLS,

In addition to the *Crow*, *Pickaxe*, and *Spade*, whose use you have already learned, are the *Square* and *Compass*, which have been presented to your view in every degree of Masonry through which you have passed.

The *Square* teaches us, as Royal Arch Masons, that God has made all things square, upright, and perfect. The *Compass* is an instrument used by operative Masons to describe circles, every part of the circumference of which is equally near and equally distant from the center. The circle is, therefore, a striking emblem of the relation in which the creature stands to his Creator. As every part of the circumference of a circle is equally near and equally distant from its center, so is every creature whom God has made to him equally near and equally distant.

THE EQUILATERAL OR PERFECT TRIANGLE,



* * * *

Is emblematical of the three essential attributes of Deity—namely, Omnipresence, Omniscience, and Omnipotence; and as the three equal sides or equal angles form but one TRIANGLE, so these three equal attributes constitute but one God,

* * * *

This emblem was adopted by the ancients as a symbol of the Deity—as embracing in himself the three stages of time—the Past, the Present, and the Future. Among the Hebrews a yōd, or point in the center of an equilateral triangle, was one of the modes of expressing the incommunicable name of JEHOVAH. For this reason, the number THREE has always been held in high estimation by the Fraternity. We find it pervading the whole ritual. There are three degrees of Ancient Craft Masonry, three principal officers of a Lodge, three supports, three ornaments, three greater and three lesser lights, three movable and three immovable

jewels, three principal tenets, three rounds of JACOB'S ladder, three working-tools of a Fellow-Craft, three principal orders of architecture, three important human senses, three ancient Grand Masters, etc.

* * * * *

In short, the allusion to the triangle may be found wherever we turn our steps in Freemasonry. It is held in still higher estimation by all Royal Arch Masons. There are three principal officers who compose the Grand Council, three Grand Masters of the Vails, three—and only three—can be exalted at the same time.

* * * * *

Our altar is triangular, our jewels are triangular, and our

* * * * *

The Number Three.

The frequent recurrence of this number in the ancient mythologies, in the Bible histories, and in the Ritual of Masonry, is almost incredible to a person who has never examined the subject. Instances of its use can be multiplied until the mind grows weary. The following are given as examples rather than as any attempt to exhaust the subject. Among the ancient references to this number we find the following: Oracles were delivered from a tripod; libations were threefold; there were supposed to be three worlds;

the magical rod of the Hierophants had three heads of silver; if any revealed the mysteries they were told they would die in three days; and in the celebration of the mysteries the Hierophant smote the coffin three times with his tripartite rod. The Greeks divided their gods into three kinds; and DEMOCRITUS wrote a book called "Trilogenia," in which he endeavored to prove that all things sprang from the number three. Among the Druids the number three was held in the highest veneration, and was one of their most sacred symbols, and hence their use of the mistletoe and shamrock, because their leaves were tripartite. Of them a writer says: "They turn three times round their karns; round the persons they bless three times; three turns they make round St. BARR'S church, and three times round the well."

The number three was a symbol of marriage, friendship, and peace, because it was said to unite contraries; it was also an emblem of wisdom and prudence, because men are said to order the present, foresee the future, and learn experience from the past. Its influence was said to extend to all nature, embracing the birth, life, and death of men and all living things, the commencement, middle, and end of all earthly matters, and the past, present, and future of universal space. In the same way, the universe was divided into three zones, the earth, air, and rest.

In the Bible history we find the following: The patriarchs held a threefold office; ADAM, NOAH, and SAUL, each had three sons ABRAHAM, ISAAC, and JACOB were particularly blessed of God; JOB had three friends; EZEKIEL named three just men; three holy men were cast into the fiery furnace; and JONAH was three days and three nights in the whale's belly. At the transfiguration three persons appeared with the Messiah; and he remained three days in the tomb. There were three orders of the priesthood, and three keepers of the door; the golden candlestick had three branches on each side, and there were three stones in each row of the High-Priest's breast-plate; the oxen which supported the molten sea were arranged by threes; and the Jews were commanded to assemble to the temple three times in a year, at the three grand festivals. Moses appointed by divine command three cities of refuge, forbade the people to use the fruit of their newly-planted trees till after they were three years old, and made three witnesses necessary to establish a fact by which the life or property of another was called in question. In the remarkable history of BALAAM the ass

spake after being struck three times, and the prophet conferred on ISRAEL three separate blessings. SAMSON thrice deceived DELILAH; HANNAH offered a sacrifice of three bullocks; SAMUEL gave a sign to SAUL, consisting of a combination of triads; and DAVID bowed thrice before JONATHAN. DAVID had three mighty men of valor; and when he had numbered the people of Israel, he was offered three alternatives, viz: Three years' famine, three months' at the mercy of his foes, or three days' pestilence. The principal religious festivals of the Jews were three; the camp of Israel was threefold, and the tribes were marshaled in divisions of three tribes each. There were three hallowed articles in the sanctuary, the candlestick, the table of shew bread, and the altar of incense. ELIJAH raised the widow's son by stretching himself upon the child three times; Samaria sustained a siege of three years; some of the kings of Israel and Judah reigned three years, some three months, and others only three days. REHOBAM served GOD three years before he apostatized. The Jews fasted three days and three nights before they overcame HAMAN; their sacred writings had three divisions, the law, the prophets and the psalms; and they had three readings of Scripture, the text, the Mishna, and the Cabala.

In the Masonic ritual we find the following among many others: There are three qualifications of a candidate; and his assent is required to three interrogatories. The signs are threefold—the moral duties and the theological virtues are threefold. There are three qualifications for the servitude of an Entered Apprentice; three cardinal virtues; and three things which make a Lodge regular. The reports are threefold; three grand offerings are commemorated in Freemasonry; three places where the materials for the temple were prepared, the quarry, the forest, and the plain; three decorations to the pillars at the porch, emblematical of peace, unity, and plenty; three ways of preparing a brother; and three obligations in Ancient Masonry. There were three primitive Lodges; three ways to advance; three temples, the first built by SOLOMON, and the two HIRAMS; the second by JOSHUA, ZERUBABEL, and HAGGAR; and the third by HEROD, HILLEL, and SHAMMAI; three sojourners; three working-tools of a Royal Arch Mason; the temple had three apartments; and the length was thrice its breadth. There were three curtains in the temple, each of three colors; and there were three courts. There are three lessons taught, secrecy, morality, and good fellowship.



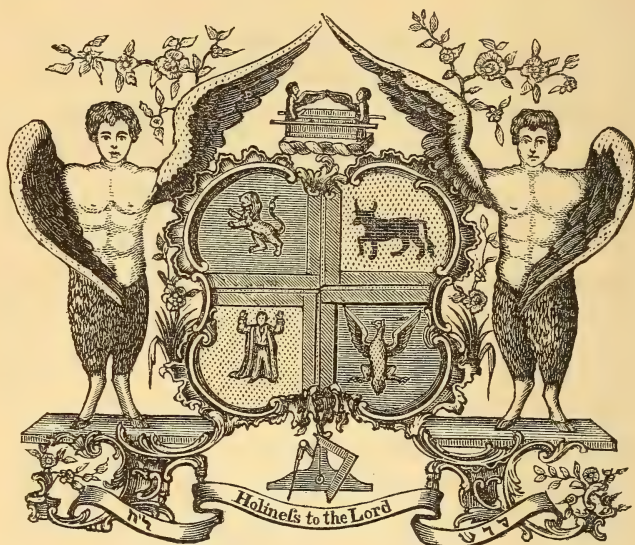
THE BREASTPLATE,

Worn by the High-Priest, is in imitation of that worn by the High-Priest of Israel. The twelve stones inserted therein allude to the twelve tribes of Israel. The breastplate was called the "Oracle of Urim and Thummim," which signifies light and perfection, or revelation and truth. By this oracle God was consulted by the High-Priest of Israel upon all important occasions. On the shoulders of the ephod worn by the High-Priest were two onyx stones, which served as buttons, by which the breastplate was fastened. On these stones were engraven the names of the twelve sons of JACOB, six on each—the names of the elder on the right, those of the younger on the left. These stones shone

with exceeding great brilliancy whenever the sacrifices of the children of Israel were accepted of God; so that all the people were satisfied of his presence, assistance, and protection. When the children of Israel forsook the landmarks of their fathers, and followed after strange gods, these stones ceased to shed forth their brilliancy, in consequence of God's displeasure at their transgression of his law. In like manner, if we, as Royal Arch Masons, expect to secure the presence, assistance, and protection of the Great I AM, we must apply our hearts unto wisdom, and forsake not the landmarks which our fathers set up.

THE ROYAL ARCH BANNER,

Which should be displayed in every regular Chapter of Royal Arch Masons, is composed of the four standards used to distinguish the four principal tribes of the children of Israel, who bore their banners through the wilderness, viz: JUDAH, EPHRAIM, REUBEN, and DAN; and under each of these principal standards were assembled three tribes. There were, consequently, four divisions, with three tribes in each, numbering 150,000, making in all 600,000

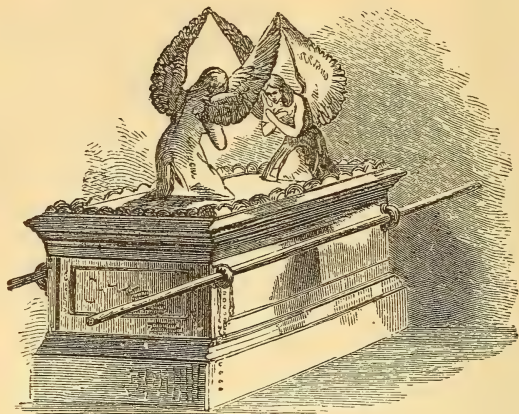


fighting men, or men of war. They marched in a hollow square in traveling through the wilderness, in order to guard and protect on every side the sacred Ark of the Covenant. The escutcheon or shield on the banner is divided into four compartments by a green cross, over which a narrow one of yellow is placed. On each compartment formed by the limbs of the cross is delineated the peculiar emblem of one of these tribes, to wit: in the first quarter, a golden lion on a field of blue, representing JUDAH; in the second, a black ox,

on a field of gold, representing EPHRAIM; in the third, a man on a field of gold, representing REUBEN; and in the fourth, a golden eagle on a field of blue, representing DAN. Each of these is a component part of the hieroglyphic of the Cherubim; which represents the children of Israel; and they teach us that, in the erection of our second temple of "Holiness to the LORD," as well as in the prosecution of every great and important undertaking, we should display, as did our ancient brethren in the erection of the first temple, the strength and boldness of the lion, the patience of the ox, the swiftness of the eagle, and the intelligence of an upright and perfect man. As a crest, the banner is surmounted by the Ark of the Covenant, guarded by two Cherubim, with their wings touching in the center.

THE ARK OF THE COVENANT

Was a small chest or coffer, made by MOSES, AHOLIAB, and BEZALEEL, and was three feet nine inches long, two feet three inches wide and deep. It was constructed of shittim wood, covered with fine gold, and over all were the Cherubim with expanded wings. In the ark



were placed the pot of manna, AARON'S rod, and the tables of stone, containing the decalogue, written by the finger of God. It was at first placed in the sanctuary of the tabernacle, and afterward deposited by King SOLOMON in the *Sanctum Sanctorum* of the temple, at the completion and dedication of that edifice, as you have seen represented in the Most Excellent Master's degree.

When the temple was destroyed by the Chaldeans, this ark was also destroyed, but Masonic tradition informs us that, before the completion of the temple, King SOLOMON—foreseeing that the children of Israel would, in process of time,

deviate from the laws of God, and provoke his displeasure, and that in consequence thereof, their city would be taken by their enemies and the temple be destroyed, and that so would forever perish the sacred treasures contained in the S.: S.:

* * * * *

The ark was placed on the MASONIC STONE OF FOUNDATION, which Masonic tradition says, was a perfect cube of white oriental porphyry, and on which was inscribed, in precious stones, the characters composing * * * *

This MASONIC STONE OF FOUNDATION our Grand Masters deposited in the S.: V.: underneath the S.: S.:, as a pedestal, upon which to place the imitation of the Ark of the Covenant, and there it remained buried, until, at the rebuilding of the temple by ZERUBBABEL, it was discovered by three zealous sojourners, and subsequently made the corner-stone of the second temple. It was perfectly cubical in its form—all its sides being equal—symbolizing divine truth, which must alone direct and sustain us in our search after God and the true light.

Thus, within the imitation of the sacred Ark

of the Covenant, were deposited and safely kept the *sacred* treasures, for the space of 470 years, which should constantly remind us that our own breasts should afford an equally safe repository for the mysteries of the Order, that they may be handed down pure and unimpaired to the latest posterity.

The Cherubim guarding the Ark of the Covenant are to remind us that the sublime principles of our royal art have always had the immediate approval of heaven, and encourages us to redouble our assiduity in the practice of all those virtues which we are taught within the inner veil of the sanctuary.

The motto of Royal Arch Masonry, emblazoned on its banner, is the same which you observe on the forefront of the High-Priest's miter: "*Holiness to the Lord.*"

Up to this time you have been addressed and have addressed each other by the title of brother or brothers. You will now be called companions. And, companions, I trust that it has not been an idle or vain curiosity, that merely grasps at novelty, which has induced you to be exalted to this most sublime degree of Masonry, infi-

nitely more important than all which have preceded it. It is calculated to impress upon our minds a firm belief in the existence and attributes of a supreme being, and it teaches us a due reverence for his great and holy name. It also brings to light many valuable *treasures* belonging to the Craft, after they had lain buried in darkness for the space of 470 years, and without a knowledge of which the Masonic character is incomplete.

The great, mysterious, and sacred name of Deity was communicated to MOSES at the B.: B.:

* * * * *

Thus promulgated to their law-giver by the Almighty, as his special appellation, this name of God became invested among the children of Israel with the profoundest veneration and awe; so much so, that they never presumed to pronounce it, except in a particular manner, and then only with solemn ceremonies and with the greatest reverence. Hence, in a long course of time, its true pronounciation became lost, except by the High-Priest, who once a year, on the day of atonement, pronounced the word three times in the sanctuary of the tabernacle.

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After a series of important events, of which you will find a particular account in the history of the Kings of Judah and Israel, for the space of 416 years from the consecration of the first temple to its destruction by NEBUCHADNEZZAR, we find that in the eleventh year of the reign of ZEDEKIAH, King of Judah, NEBUZARADAN, Captain of the Guard of the King of Babylon, went up, besieged and took the city of Jerusalem, seized all the holy vessels, the two famous brazen pillars, and all the treasures of the king's house, his palaces, and his princes. He then set both the temple and city on fire, overthrowing its walls, towers, and fortresses, and totally leveling and razing it, until it became one thorough desolation; and the remnant of the people that escaped the sword carried he away captive to the King of Babylon, where they remained servants to him and his successors until the reign of CYRUS, King of Persia, who, in the first year of his reign, issued his famous proclamation, liberating the Hebrew captives, with permission to return to their native country, and rebuild the city and the house of the LORD.

Accordingly the principal people of the tribes of JUDAH and BENJAMIN, together with the priests and Levites, immediately departed for Jerusalem. They traveled over rough and rugged roads—over river and mountain—until, at length, after a toilsome and dreary march of more than four months, they arrived at that city, where they erected a tabernacle near the ruins of the old temple. This tabernacle, like that built by MOSES, was an oblong, situated due East and West, inclosed, and divided into apartments by four cross vails, the colors of which were blue, purple, scarlet, and white; and alluded to the four principal tribes of the children of Israel, who bore their banners through the wilderness. Guards were stationed at those vails, to see that none passed but such as were duly qualified—none being admitted into the presence of the Grand Council but the true descendants of the twelve tribes of Israel, who made themselves known by the same signs given by the LORD to MOSES when he commanded him to conduct the children of Israel out of the land of Egypt, and from the house of bondage.

In the tabernacle they set up the altar, and burned incense thereon day and night.

In the sanctuary the Grand Council, consisting of JOSHUA, the High-Priest, ZERUBBABEL, the king, and HAGGAI, the scribe, held their sessions and formed their plans.

Among those who returned were three of our ancient brethren, who were left behind in Babylon by the main body under ZERUBBABEL, and who afterward went to Jerusalem, to help, aid, and assist in the great and glorious work of rebuilding the house of the LORD, without the hope of fee or reward. Those three sojourners discovered and brought to light, as you have seen represented,

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and, as a reward for their valuable labors, they were exalted to be Grand Masters of the Vails. Those three worthies you have had the honor to represent.

And now, companions, you have received all the instruction that pertains to our noble Craft.

You have ascended by regular gradations, to the summit of our sublime and royal art.

You have been conducted around the outer

courts of the temple, viewed its beautiful proportions, its massive pillars, its starry-decked canopy, its Mosaic pavement, its lights, jewels, and furniture.

You have been introduced into the middle chamber, and learned, by the example of our ancient brethren, to reverence the Sabbath day, and to keep it holy.

You have entered the unfinished S.: S.:, and there, in the integrity and inflexible fidelity of the illustrious Tyrian, witnessed an example of firmness and fortitude never surpassed in the history of man.

You have wrought in the quarries, and exhibited suitable specimens of your skill, and have been taught how to receive, in a proper manner, your Masonic wages.

You have regularly passed the chair, and learned its important duties—a knowledge of which can alone qualify you to preside over the sons of light.

You have been present, and assisted at the completion and dedication of our mystic temple; and, for your zeal and fidelity to the Craft, have received the congratulatory title of Most Excellent Master.

You have now witnessed the mournful desolation of Zion, the sack and destruction of the city and temple of our God, and the utter loss, as the world supposed, of all those articles contained in the Holy of Holies.

You have seen the chosen people of God forced by a foreign despot from the pleasant groves and peaceful vineyards of their native Israel, and dragged into captivity on the banks of the far-off Euphrates.

But you have seen those afflicted sons of Zion visited, in the darkest night of their adversity, by a peaceful light from heaven, which guided them over rough and rugged roads to the scene of their former glory.

You have seen them enabled, by the signet of eternal truth, to pass the veils that interposed between them and their fondest hopes.

You have seen them successfully engaged in the great and glorious work of rebuilding the house of the LORD.

And, finally, you have seen the sacred treasures of the first temple brought to light, and the blessed book restored to the longing eyes of the devout Israelites, to be the rule and

guide—the comfort and support—of the people of God throughout all future time.

And, my companions, if, in all these things, you have seen only a series of unmeaning rites—if the spirit of truth has not applied to your hearts the morals of these ceremonies—then, indeed, have we labored in vain, and you have spent your strength for nought.

But I am persuaded to believe better things of you. I trust that you have entered into the spirit of these solemn ceremonies, and understand the full import of these interesting symbols; that all the forms and ceremonies through which you have passed, from the moment you first trod the outer courts of the temple until your final reception within the vails, have impressed deeply on your minds the great and fundamental principles of our time-honored institution: for *then*, and *only then*, can you justly claim the noble name of Mason; *then*, and *only then*, can you feel that friendship, that union, that zeal, and that purity of heart, which should actuate every one who would appropriate to himself the proud title of a workman that needeth not to be ashamed.

CHARGE TO THE CANDIDATES.

WORTHY COMPANIONS: By the consent and assistance of the members of this Chapter, you are now exalted to the sublime and honorable degree of Royal Arch Mason. The rites and mysteries developed in this degree have been handed down, through a chosen few, unchanged by time, and uncontrolled by prejudice; and we expect and trust they will be regarded by you with the same veneration, and transmitted with the same scrupulous purity to your successors.

No one can reflect on the ceremonies of gaining admission into this place without being forcibly struck with the important lessons which they teach. Here we are necessarily led to contemplate, with gratitude and admiration, the sacred source from whence all earthly comforts flow. Here we find additional inducements to continue steadfast and immovable in the discharge of our respective duties; and here we are bound by the most solemn ties to promote each other's welfare and correct each other's failings, by advice, admonition, and reproof. As it is our earnest desire, and a duty we

owe to our companions of this Order, that the admission of every candidate into this Chapter should be attended by the approbation of the most scrutinizing eye, we hope always to possess the satisfaction of finding none among us but such as will promote, to the utmost of their power, the great end of our institution. By paying due attention to this determination, we expect you will never recommend any candidate to this Chapter, whose abilities and knowledge of the preceding degrees you cannot freely vouch for, and whom you do not firmly and confidently believe will fully conform to the principles of our Order, and fulfill the obligations of a Royal Arch Mason. While such are our members, we may expect to be united in one object, without lukewarmness, inattention, or neglect; but zeal, fidelity, and affection, will be the distinguishing characteristics of our society; and that satisfaction, harmony, and peace, may be enjoyed at our meetings which no other society can afford.

CLOSING.



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THE Chapter is closed with solemn ceremonies by the Most Excellent High-Priest, who rehearses the following

PRAYER:

By the *wisdom* of the Supreme High-Priest, may we be directed; by his *strength* may we be enabled, and by the *beauty* of virtue may we be incited to perform the obligations here enjoined on us; to keep inviolably the mysteries here unfolded to us; and invariably to practice all those duties out of the Chapter which are inculcated in it.—AMEN.

Response.—So mote it be.

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ORDER OF HIGH-PRIESTHOOD.



THE Order of High-Priesthood appertains to the office of High-Priest of a Royal Arch Chapter; and no one can be legally entitled to receive it, until he has been duly elected to preside as High-Priest in a regular Chapter of Royal Arch Masons. The Order should not be conferred when a less number than three duly-qualified High-Priests are present. Whenever the ceremony is performed in due and ample form, the assistance of at least nine High-Priests, who have received it, is requisite.

Though the High-Priest of every regular Royal Arch Chapter, having himself been duly qualified, can confer

the Order under the preceding limitation as to number, yet it is desirable when circumstances will permit (in States where no Grand Convention has been organized), that it should be conferred by the Grand High-Priest of the Grand Royal Arch Chapter, or such Present or Past High-Priest as he may designate for that purpose. In such States, however, it will generally be found that a convention, notified to meet at the time of any convocation of the Grand Chapter, will afford the best opportunity of conferring this important and exalted degree of Masonry with appropriate solemnity.

A candidate desirous of receiving the Order of High-Priesthood makes a written request to his predecessor in office, or, when it can be done, to the Grand High-Priest, respectfully requesting that a convention of High-Priests may be called, for the purpose of conferring on him the Order. When the convention meets, and is duly organized, a certificate of the due election of the candidate to the office of High-Priest must be produced. This certificate is signed by his predecessor in office, attested by the Secretary and seal of the Chapter. On examination of this certificate, the qualifications of the candidate are ascertained. The solemn ceremonies of conferring the Order upon him then ensue. When ended, the presiding officer directs the Secretary of the convention to make a record of the proceedings, and return it to the Secretary of the Grand Chapter, to be by him laid before the Grand High-Priest, for the information of all whom it may concern. The convention of High-Priests is then closed in due form.

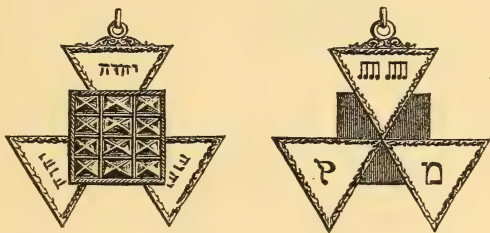
These regulations should never be dispensed with in the case of occasional or temporary organizations.

In most of the States permanent Grand Conventions have been formed with regular officers and stated meetings. In this way only can the Order obtain the rank and dignity to which its intrinsic merit entitles it, and it is to be hoped that measures will be speedily taken to place the Order in all the States on a solid and permanent basis.

If the Order is conferred by three High-Priests, under a temporary organization, the meeting is said to be a "Convention." If a State body is established, its proper title is "The Grand Convention."

It is the duty of every companion, as soon after his election to the office of High-Priest as is consistent with his personal convenience, to apply for admission to the Order of High-Priesthood, that he may be fully qualified properly to govern his Chapter.

The robes, collars, and jewels are the same as those of the Royal Arch degree.



The jewel of a Past High-Priest consists of a plate of gold, in the form of a triple triangle, a breastplate being placed over the points of union. In front, the face of

each triangle is inscribed with the tetragrammaton, **יהוה**; on the other side, the upper triangle has the following mystical notation: **⌘⌘⌘⌘** the two lower triangles have the Hebrew letters **מ** and **פ** inserted upon them. Each side of each triangle should be one inch in length, and may be ornamented at the fancy of the wearer. The breastplate may be plainly engraved or set with stones.

Candidates receiving this Order are said to be "anointed into the Holy Order of the High-Priesthood."

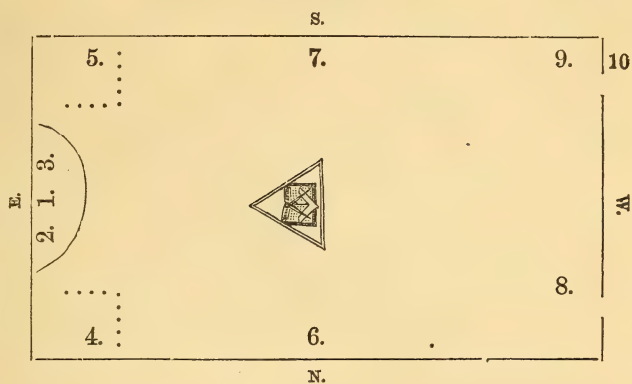
A convention of High-Priests is "dedicated to MELCHIZEDEK."

OFFICERS.

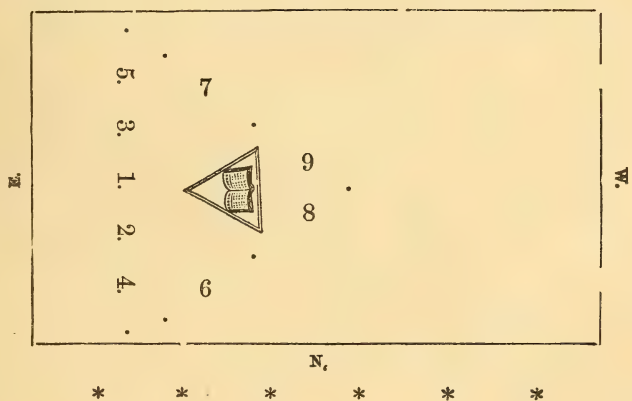
THE Officers of a Grand Convention of anointed High-Priests should be as follows:

1. M. E. PRESIDENT;
2. E. VICE-PRESIDENT;
3. E. CHAPLAIN;
4. E. TREASURER;
5. E. RECORDER;
6. E. MASTER OF CEREMONIES;
7. E. CONDUCTOR;
8. E. HERALD;
9. E. STEWARD;

To which it will be found convenient, in practice, to add a SENTINEL.



OPENING.



DEVOTIONS.

OH, thou Supreme High-Priest of heaven and earth, enlighten us, we beseech thee, with the knowledge of thy truth, and grant that the members of this convention, and all others who are teachers in Israel, may be endowed with wisdom to understand and to explain the mysteries of our Order. Be with us in all our assemblies, guide us in the paths of rectitude, and enable us to keep all thy statutes and commandments, while life shall last, and finally bring us to the true knowledge of thy holy and mighty name.—AMEN.

Response.—So mote it be.

Or the following may be appropriately rehearsed:

LESSON.

THE spirit of the LORD JEHOVAH is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

To proclaim the acceptable year of the LORD,

and the day of vengeance of our God; to comfort all that mourn;

To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of Righteousness. The planting of the LORD, that he might be glorified.—ISAIAH, lxi., 1-3.

* * * * *



RECEPTION.

THE candidate must present a certificate of his election to the office of High-Priest of a Chapter of Royal Arch Masons, which should be in the following form:

TO ALL WHOM IT MAY CONCERN.

This is to certify that Companion was, on the day of, A. D. 18.., A. L. 23..,* duly and constitutionally elected to the office of High-Priest of Chapter, No. ..., working under charter from the M. E. Grand Royal Arch Chapter of the State of

Given under my hand, and the seal of the Chapter, this day of, A. D. 18.., A. L. 23...

[SEAL.]

_____, *Secretary.*

* The Royal Arch Date (A. L., Year of Discovery,) is found by adding 530 to the Year of our Lord.

This certificate must be regularly authenticated by the signature of the Secretary, and the seal of the Chapter.

But should the candidate, for sufficient reason assigned, be unable to produce such a certificate, then a certificate from the Grand Secretary of the Grand Royal Arch Chapter under which the candidate has served as High-Priest, certifying to the facts from the record, will be considered lawful information, and may be used accordingly.

If the candidate is found worthy, the ceremonies follow in ample form.

FIRST CLAUSE.



The following passage of Scripture is read by the Excellent Chaplain during the ceremony:

And it came to pass in the days of AMRAPHEL, King of Shinar; ARIOCH, King of Ellasar; CHEDORLAOMER, King of ELAM, and TIDAL, King of Nations; that these made war with BERA, King of Sodom; and with BIRSHA, King of Gomorrah, SHINAB, King of Admah; and SHEMEBER, King of Zeboiim, and the King of Bela, which is ZOAR.

* * 1 * *

All these were joined together in the vale of Siddim, which is the Salt Sea.

Twelve years they served CHEDORLAOMER, and in the thirteenth year they rebelled.

And in the fourteenth year came CHEDORLAOMER, and the kings that were with him, and smote the Rephaims in Ashteroth, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, and the Horites in their Mount Seir, unto El-paran, which is by the wilderness.

* * 2 * *

And they returned, and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar.

And there went out the King of Sodom, and the King of Gomorrah, and the King of Admah, and the King of Zeboiim, and the King of Bela, and they joined battle with them in the vale of Siddim; with CHEDORLAOMER, the King of Elam; and with TIDAL, King of Nations; and AMRAPHEL, King of Shinar; and ARIOCH, King of Ellasar; four kings with five.

* * 3 *

And the vale of Siddim was full of slime pits; and the Kings of Sodom and Gomorrah fled and fell there; and they that remained fled to the mountain.

And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

And they took LOT, ABRAM'S brother's son, who dwelt in Sodom, and his goods, and departed.

* * 4 *

And there came one that had escaped, and told ABRAM the Hebrew; for he dwelt in the plain of *Mamre* the Amorite, brother of ESHCOL, and brother of ANER; and these were confederate with ABRAM. And when ABRAM heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

* * 5 *

And he brought back all the goods, and also brought again his brother LOT, and his goods, and the women also, and the people. And the King of Sodom went out to meet him (after his return from the slaughter of *Chedorlaomer*, and of the kings that were with him), at the valley of Shaveh, which is the king's dale. And *Melchizedek*, King of Salem, brought forth bread and wine; and he was the *Priest of the Most High God*.

* * 6 *

And he blessed him, and said, Blessed be ABRAM of the Most High God, possessor of heaven and earth; and blessed be the Most High God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. And the King of Sodom said unto ABRAM, Give me the persons, and take the goods to thyself.

* * 7 *

And ABRAM said to the King of Sodom, I have lifted up mine hand unto the LORD, the Most High God, the possessor of heaven and earth, that I will not take *from a thread even to*

a shoe latchet, and that I will not take anything that is thine, lest thou shouldest say, I have made ABRAM rich; save only that which the young men have eaten, and the portion of the men which went with me, ANER, ESHCOL, and MAMRE; let them take their portion—GEN. xiv.

* * 8 * *

This entire passage of Scripture should be read, accompanied by solemn ceremonies. The events which it describes should be carefully noted, as many things in the ritual are made to depend upon its recital, and if abbreviated, the candidate will fail to comprehend the full symbolism intended to be displayed in the ceremonies.

* * * * *



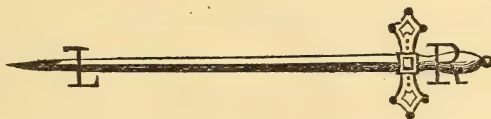
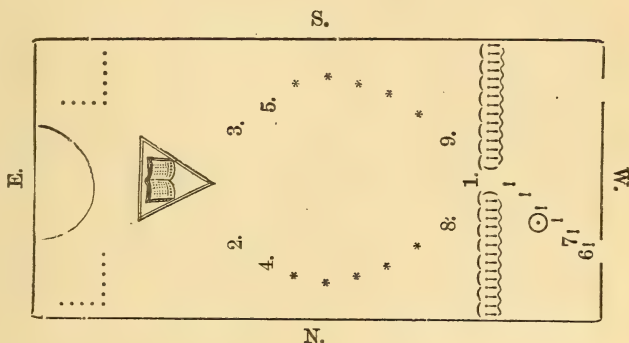
From a Thread to a Shoe Latchet.

Sandals were worn by all classes of society in Palestine, even by the very poor, and both the sandal and the thong, or shoe latchet, were so cheap and common that they passed into a proverb for the most insignificant thing, in which sense it is used in Gen. xiv., 2, 3.

The thread was a fillet used by women to tie up their hair, and was also used proverbially to designate the cheapest or a valueless thing. The force of this expression will be readily understood as employed in the ritual.

* * * * *

SECOND CLAUSE.



* * * * *

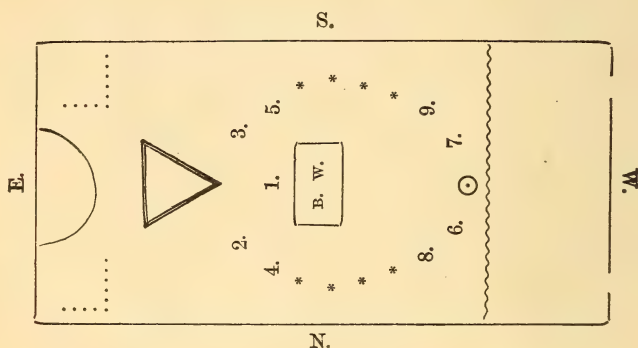
Blessed be ABRAM of the Most High God,
possessor of heaven and earth. And blessed

be the Most High God, which hath delivered
thine enemies into thy hands.

* * * * *

Such was the blessing which the King of Salem, Priest of the Most High God, invoked on Abram the father of the faithful; and such will be the blessing vouchsafed to every faithful High-Priest of a Chapter, who strives to walk in the fear of the Almighty, and who sets before his companions, in his own life, an example of uprightness and integrity. Such an one will, indeed, be blessed of the Most High God.

* * * * *



The Communion of Brethren.

Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even AARON'S beard; that went down to the skirts of his garment; as the dew of Hermon, and as the dew that

descended upon the mountains of Zion; for there the LORD commanded a blessing, even life for evermore.—PSALM cxxxiii.

* * * * *

Behold, bless ye the LORD, all ye servants of the LORD, which by night stand in the house of the LORD. Lift up your hands in the Sanctuary, and bless the LORD. The LORD that made heaven and earth bless thee out of Zion.—PSALM cxxxiv.

* * * * *

Among most of the ancient heathen nations it was a custom strictly observed, that those who sacrificed to the gods should eat of the sacrifice. It is an interesting question from whence this custom was derived. Many scholars are of the opinion that this universal custom of sacrificing to the gods was derived originally from the establishment of a sacrificial system by the divine command at some period anterior to the foundation of the Levitical System. It will be observed that the Mosaic account speaks of sacrifices as something already existing, and apparently seeks to govern rather than invent them.

Under the Jewish law, it was commanded that those who sacrificed should eat before the LORD. It betokened the enjoyment of communion with God. So in thus partaking together of the Paschal Supper, those who ate together were at once to commune with God, and evince a mutual love and confidence toward each other. Hence a refusal to eat with one implied an entire and absolute separation. The Hebrews would not eat with the Egyptians* nor with the Samaritans.† To eat a meal together is now regarded in the East as a pledge of mutual confidence and friend-

* Genesis, xliii., 32.

† John, iv., 9.

ship. The communion of brethren is therefore a public attestation to the sincerity of purpose with which those who unite in it have thus far proceeded in the solemn services of the Order, and a solemn pledge of that mutual love, assistance, and protection which is enjoined upon all who take upon themselves its covenant.

* * * * *

The anointment of a High-Priest is preceded by the following

PRAYER:

MOST Holy and glorious LORD GOD, the great High-Priest of heaven and earth! we approach thee with reverence, and implore thy blessing on thy servant, our companion, now prostrate before thee; fill his heart with thy fear, that his tongue and actions may pronounce thy glory. Make him steadfast in thy service; grant him firmness of mind; animate his heart, and strengthen his endeavors; may he teach thy judgments, and thy laws; and may the incense he shall put before thee, upon thine altar, prove an acceptable sacrifice unto thee. Make him a true and faithful teacher of the companions over whom he has been chosen to preside, and enable him to perform the duties of his exalted office with fidelity and zeal. Bless him, O LORD, and bless the work of his

hands. Accept us in mercy. Hear thou from heaven, thy dwelling place, and forgive our transgressions.

Response—So mote it be.—AMEN.

* * * * *

The President will recite the following

BENEDICTION:

THE LORD bless thee and keep thee; the LORD make his face to shine upon thee, and be gracious unto thee; the LORD lift up his countenance upon thee, and give thee peace.

Response—So mote it be.—AMEN.

* * * * *

Anointing the body or head with oil was a common practice with the Jews and other Oriental nations. It was a rite of inauguration into each of the three typical offices of the Jewish commonwealth. Prophets were occasionally anointed to their office. Priests, at the first institution of the Levitical Priesthood, were all anointed to their offices, the sons of AARON as well as AARON himself; but afterward anointing seems not to have been repeated at the consecration of ordinary priests, but to have been especially reserved for the High-Priest. Anointing in like manner was the principal and divinely-appointed ceremony in the inauguration of the Jewish kings; indeed, so preëminently did it belong to the kingly office, that the "LORD'S anointed" was a common designation of the theocratic king. DAVID was thrice anointed to be king; privately by SAMUEL, again over Judah at Hebron, and lastly over the whole nation. It was customary at festivals and on other great occasions to anoint the head with fragrant oils, and hence it came to be a

mark of respect and a sign of joy. It was in all cases of official anointing viewed as a symbol of sanctification and of dedication to the service of God, or to the holy and sacred use. So reference is made to it here, as a symbolical consecrating or setting apart of the neophyte to the honorable and responsible position of High Priesthood in Royal Arch Masonry.



* * * * *

The following charge is delivered to the candidate by the President:

* * * * *

* * * Remember that the responsibilities of this Holy Order rest not alone upon the officers, but equally upon the individual members of the Order; a dereliction from duty being equally destructive in the one case as the other. As you value, then, your honor as a man and Mason; as you prize the purity and permanency of the Order; as you fear to displease GOD ALMIGHTY, whose name you have so solemnly invoked, keep inviolate every pledge you have made, and perform with fidelity every duty to which you have become bound.

Be as swift as the eagle to do every good work to a companion anointed High-Priest; be as patient as the ox with the foibles and errors of your companions; let the Lion of the tribe of Judah be the symbol of your strength and boldness in the cause of truth and justice; but, above all, continually strive to set before your companions of the Royal Craft the bright example of an upright and perfect man. Let *Holiness to the Lord* be engraven upon all your thoughts, words, and actions; and may God, who dwelleth between the cherubim, finally, after this painful life is ended, admit you into the Sanctuary, eternal in the Heaven.

* * * * *

CLOSING.

* * * *



DEVOTIONS.

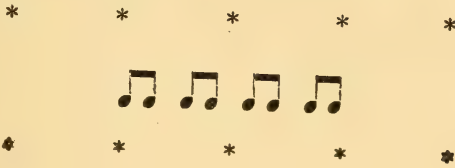
SAVE us, O LORD our God, and gather us from amongst the nations, to give thanks unto thy holy name, to triumph in thy praise. Blessed

be the LORD GOD of Israel from eternity to eternity; and let all the people say, Amen. Praise ye the LORD.—PSALM cvi., 47, 48.

Or the following passages of Scripture may be read instead:

For this MELCHIZEDEK, King of Salem, Priest of the Most High GOD, who met ABRAHAM returning from the slaughter of the kings, and blessed him; to whom also ABRAHAM gave a tenth part of all, first being by interpretation King of righteousness, and after that also King of Salem, which is King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch ABRAHAM gave the tenth of the spoils. And verily, they that are of the sons of LEVI, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of ABRAHAM. For he testifieth, Thou art a priest forever after the order of

MELCHIZEDEK. And inasmuch as not without an oath he was made priest: For those priests (under the Levitical law) were made without an oath; but this with an oath, by him that said unto him, the LORD sware, and will not repent, Thou art a priest forever, after the order of MELCHIZEDEK.—HEBREWS, vii.



CEREMONIES OF THE ORDER.

CONSECRATION, DEDICATION, AND INSTALLATION OF THE OFFICERS OF A NEW CHAPTER.

1. The new Chapter will meet in its hall, and open on the Royal Arch degree.

2. The Grand Chapter will meet in an adjoining room, and organize.

3. A committee from the new Chapter will inform the Grand Officers that their Chapter is prepared to receive them.

4. The Grand Officers will move in procession, conducted by the committee, to the hall of the Chapter, in the following order:

Grand Sentinel;

Representatives of Subordinate Chapters, according to seniority, by threes, triangular;

Masters of the Three Vails;

Orator, Chaplain, and other Clergy;

Grand Secretary, Grand Treasurer, and Grand

Royal Arch Captain;

Grand P. Sojourner, Grand Captain of the Host, and

Deputy Grand High-Priest;

One Companion carrying the Pot of Incense;

Four Companions carrying the Ark;

Three Companions carrying Lights, triangularly;

Grand Scribe, Grand King, and Grand High-Priest.

5. When the Grand High-Priest enters, the grand honors are given, and the officers of the new Chapter resign their seats to the Grand Officers, and take their stations on the left.

6. An Ode may be sung.

7. All kneeling, the Grand Chaplain will deliver the following

PRAYER:

ALMIGHTY and Supreme High-Priest of heaven and earth, who is there in heaven but thee, and who upon earth can stand in competition with thee? Thy *Omniscient* mind brings all things in review—past, present, and to come; thine *Omnipotent* arm directs the movements of the vast creation; thine *Omnipresent* eye pervades the secret recesses of every heart; thy boundless beneficence supplies us with every comfort and enjoyment; and thine unspeakable perfections and glory surpass the understanding of the children of men! Our Father, who art in heaven, we invoke thy benediction upon the purposes of our present assembly. Let this Chapter be established to thine honor; let its officers be endowed with wisdom to discern, and fidelity to pursue, its true interests; let its members be ever-mindful of the duty they owe

to their God; the obedience they owe to their superiors; the love they owe to their equals, and the good-will they owe to all mankind. Let this Chapter be consecrated to thy glory, and its members ever exemplify their love to God by their beneficence to man

Glory be to GOD on high.

Response—So mote it be.—AMEN.

8. Address by the Grand High-Priest.

9. The Grand Captain of the Host will then form the officers of the new Chapter in front of the Grand High-Priest.

10. The Deputy Grand High-Priest then rises, and informs the Grand High-Priest that

A number of Companions, duly instructed in the sublime mysteries, being desirous of promoting the honor, and propagating the principles of the Art, have applied to the Grand Chapter for a warrant to constitute a new Chapter of Royal Arch Masons, which, having been obtained, they are now assembled for the purpose of being constituted, and having their officers installed in due and ancient form.

11. The Grand High-Priest directs the Grand Secretary to read the warrant; which being done,

12. The Grand High-Priest rises, and says:

By virtue of the high powers in me vested, I do form you, my respected Companions, into a regular Chapter of Royal Arch Masons. From henceforth you are authorized and empowered to open and hold a Lodge of Mark Masters, Past Masters, and Most Excellent Masters, and a Chapter of Royal Arch Masons; and to do and perform all such things as thereunto may appertain; conforming, in all your doings, to *the General Grand Royal Arch Constitution and** the general regulations of the State Grand Chapter. And may the GOD of your fathers be with, guide, and direct you in all your doings.

GRAND HONORS.

13. The furniture, clothing, jewels, implements, utensils, etc., belonging to the Chapter (having been previously placed in the center, in front of the Grand High-Priest,) are now uncovered, and the dedication proceeds:

DEDICATION.

THE Grand Chaplain, with the pot of incense in his hands, says:

To our Most Excellent Patron, ZERUBBABEL, we solemnly dedicate this Chapter. May the

* Those words marked in italics, and the same words similarly designated in other parts of these services, may be omitted in those States which are not under the jurisdiction of the General Grand Chapter.

blessing of our Heavenly High-Priest descend and rest upon its members, and may their felicity be immortal. Glory be to God on high.

As it was in the beginning, is now, and ever shall be, without end!—AMEN.

Response—So mote it be.

INSTALLATION.

THE Deputy Grand High-Priest will then present the first officer of the (new) Chapter to the Grand High-Priest, saying:

Most Excellent Grand High-Priest: I present you my worthy Companion, — — — (nominated in the warrant), to be installed High-Priest of this (new) Chapter. I find him to be skillful in the royal art, and attentive to the moral precepts of our forefathers, and have therefore no doubt but he will discharge the duties of his office with fidelity.

The Grand High-Priest then addresses him as follows:

Most Excellent Companion: I feel much satisfaction in performing my duty on the present occasion, by installing you into the office of High-Priest of this (new) Chapter. It is an office highly honorable to all those who diligently perform the



important duties annexed to it. Your reputed Masonic knowledge, however, precludes the necessity of a particular enumeration of those duties. I shall, therefore, only observe, that by a frequent recurrence to the Constitution, and general regulations and constant practice of the several sublime lectures and charges, you will be best able to fulfill them; and I am confident that the Companions who are chosen to preside with you will give strength to your endeavors, and support your exertions. I shall now propose certain questions to you, relative to the duties of your office, and to which I must request your unequivocal answer.

I. Do you solemnly promise that you will redouble your endeavors to correct the vices, purify the morals, and promote the happiness of those of your Companions who have attained this sublime degree?

II. That you will never suffer your Chapter to be opened unless there be present nine regular Royal Arch Masons?

III. That you will never suffer either more or less than three brethren to be exalted in your Chapter at one and the same time?

IV. That you will not exalt any one to this degree who has not shown a charitable and humane disposition; or who has not made a considerable proficiency in the foregoing degrees?

V. That you will promote the general good of our Order, and, on all proper occasions, be ready to give and receive instructions, and particularly from the General and State Grand Officers?

VI. That, to the utmost of your power, you will preserve the solemnities of our ceremonies, and behave, in open Chapter, with the most profound respect and reverence, as an example to your Companions?

VII. That you will not acknowledge or have intercourse with any Chapter that does not work under a constitutional warrant or dispensation?

VIII. That you will not admit any visitor into your Chapter who has not been exalted in a Chapter legally constituted, without his being first formally healed?

IX. That you will observe and support such by-laws as may be made by your Chapter, in

conformity to *General Grand Royal Arch Constitution*, and the general regulations of the Grand Chapter?

X. That you will pay due respect and obedience to the instructions of the *General and State Grand Officers*, particularly relating to the several lectures and charges, and will resign the chair to them, severally, when they may visit your Chapter?

XI. That you will support and observe the *General Grand Royal Arch Constitution and the general regulations* of the Grand Royal Arch Chapter, under whose authority you act?

XII. That you will bind your successor in office to the observance of the same rules to which you have now assented?

Do you submit to all these things, and do you promise to observe and practice them faithfully?

These questions being answered in the affirmative, the Companions all kneel, and the Grand Chaplain repeats the following

PRAYER:

MOST Holy and glorious LORD GOD, the Great High-Priest of heaven and earth! we approach

thee with reverence, and implore thy blessing on (the) Companion appointed to preside over this new assembly, and now prostrate before thee; fill his heart with thy fear, that his tongue and actions may pronounce thy glory. Make him steadfast in thy service; grant him firmness of mind; animate his heart, and strengthen his endeavors; may he teach thy judgments and thy laws; and may the incense he shall put before thee, upon thine altar, prove an acceptable sacrifice unto thee. Bless him, O LORD, and bless the work of his hands. Accept us in mercy. Hear thou from heaven, thy dwelling place, and forgive our transgressions.

Response—So mote it be.

The Grand High-Priest will then cause the High-Priest elect to be invested with his clothing, badges, etc.; after which, he will address him as follows:

Most Excellent: In consequence of your cheerful acquiescence with the charges, which you have heard recited, you are qualified for installation as the High-Priest of this Royal Arch Chapter; and it is incumbent upon me, on this occasion, to point out some of the

particulars appertaining to your office, duty, and dignity.

The High-Priest of every Chapter has it in special charge to see that the by-laws of his Chapter, *as well as the General Grand Royal Arch Constitution*, and all the regulations of the Grand Chapter, are duly observed ; that all the officers of his Chapter perform the duties of their respective offices faithfully, and are examples of diligence and industry to their Companions ; that true and accurate records of all the proceedings of the Chapter are kept by the Secretary ; that the Treasurer keeps and renders exact and just accounts of all the moneys and other property belonging to the Chapter ; that the regular returns be made annually to the Grand Chapter ; and that the annual dues to the Grand Chapter be regularly and punctually paid. He has the right and authority of calling his Chapter together at pleasure, upon any emergency or occurrence which, in his judgment, may require their meeting. It is his privilege and duty, together with the King and Scribe, to attend the meetings of the Grand Chapter,

either in person or by proxy; and the well-being of the institution requires that this duty should on no occasion be omitted.

The office of High-Priest is a station highly honorable to all those who diligently perform the important duties annexed to it. By a frequent recurrence to the Constitution and general regulations, and a constant practice of the several sublime lectures and charges, you will be best enabled to fulfill those duties; and I am confident that the Companions who are chosen to preside with you will give strength to your endeavors and support to your exertions.

Let the *Miter*, with which you are invested, remind you of the dignity of the office you sustain, and its inscription impress upon your mind a sense of your dependence upon God; that perfection is not given unto man upon earth, and that perfect holiness belongeth alone unto the LORD.

The *Breastplate* with which you are decorated, in imitation of that upon which were engraven the names of the twelve tribes, and worn by the High-Priest of Israel, is to teach you that

you are always to bear in mind your responsibility to the laws and ordinances of the institution, and that the honor and interests of your Chapter and its members should be always near your heart.

The *various colors* of the *Robes* you wear are emblematical of every grace and virtue which can adorn and beautify the human mind; each of which will be briefly illustrated in the course of the charges to be delivered to your subordinate officer.

I now deliver into your hands the *Charter* under which you are to work. You will receive it as a sacred deposit, and never permit it to be used for any other purposes than those expressed in it.

I present you with the *Book of the Law*, the Great Light in every degree of Masonry. The doctrines contained in this sacred volume create in us a belief in the dispensations of Divine Providence, which belief strengthens our FAITH, and enables us to ascend the first step of the Grand Masonic Ladder. This faith naturally produces in us a HOPE of becoming partakers

of the promises expressed in this inestimable gift of God to man ; which hope enables us to ascend the second step. But the third and last, being CHARITY, comprehends the former, and will continue to exert its influence, when Faith shall be lost in sight, and Hope in complete enjoyment.

I present you with the *Constitution* (of the General Grand Royal Arch Chapter); the Rules and Regulations of the Grand Royal Arch Chapter of this State ; and, also, with the *By-Laws* of your Chapter. You will cause all these to be frequently read and punctually obeyed.

And now, Most Excellent, permit me, in behalf of the Craft here assembled, to offer you our most sincere congratulations on your accession to the honorable station you now fill. I doubt not you will govern with such order and regularity as to convince your companions that their partiality has not been misplaced.

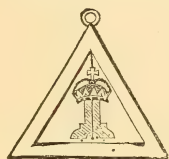
Companions of Chapter,: Behold your High-Priest. [*They rise and bow, or, if the Installation be not public, salute him with the honors of Royal Arch Masonry.*] Recollect

that the prosperity of your Chapter will as much depend on your support, assistance and obedience, as on his assiduity, information and wisdom.

The Grand Captain of the Host will then present the second officer to the Deputy Grand High-Priest, who will present him to the Grand High-Priest. The Grand High-Priest will then ask him whether he has attended to the ancient charges and regulations before recited to his superior officer; if he answers in the affirmative, he is asked whether he fully and freely assents to the same; if he answers in the affirmative, the Grand High-Priest directs his Deputy to invest him with his clothing, etc., and then addresses him as follows:

CHARGE TO THE KING.

Excellent Companion : The important station to which you are elected in this Chapter requires



from you exemplary conduct ; its duties demand your most assiduous attention ; you are to second and support your chief in all the requirements of his office ; and should casualties at any time prevent his attendance, you are to succeed him in the performance of his duties. Your badge (the *Level*, surmounted by a *Crown*,) should remind you that, although you are the

representative of a King, and exalted by office above your companions, yet that you remain upon a level with them, as respects your duty to God, your neighbor, and yourself; that you are equally bound with them to be obedient to the laws and ordinances of the institution, to be charitable, humane and just, and to seek every occasion of doing good.

Your office teaches a striking lesson of humility. The institutions of political society teach us to consider the King as the chief of created beings, and that the first duty of his subjects is to obey his mandates; but the institutions of our sublime degrees, by placing the King in a situation subordinate to the High-Priest, teaches us that our duty to God is paramount to all other duties, and should ever claim the priority of our obedience to man; and that, however strongly we may be bound to obey the laws of civil society, yet that those laws, to be just, should never intermeddle with matters of conscience, nor dictate articles of faith.

The *Scarlet Robe*, an emblem of imperial

dignity, should remind you of the paternal concern you should ever feel for the welfare of your Chapter, and the *fervency* and *zeal* with which you should endeavor to promote its prosperity.

In presenting to you the *Crown*, which is an emblem of royalty, I would remind you that to reign sovereign in the hearts and affections of men must be far more grateful to a generous and benevolent mind than to rule over their lives and fortunes; and that, to enable you to enjoy this preëminence with honor and satisfaction, you must subject your own passions and prejudices to the dominion of reason and charity.

You are entitled to the second seat in the council of your Companions. Let the bright example of your illustrious predecessor in the Grand Council at Jerusalem stimulate you to the faithful discharge of your duties; and when the King of kings shall summon you into his immediate presence, from his hand may you receive a CROWN OF GLORY, which shall never fade away.

CHARGE TO THE SCRIBE.

Excellent Companion: The office of Scribe, to which you are elected, is very important and respectable. In the absence of your superior officers, you are bound to succeed them, and



perform their duties. The purposes of the institution ought never to suffer for want of intelligence in its proper officers; you will therefore perceive the necessity there is of your possessing such qualifications as will enable you to accomplish those duties which are incumbent upon you, in your appropriate station, as well as those which may occasionally devolve on you by the absence of your superiors.

The *Purple Robe*, with which you are invested, is an emblem of UNION, and is calculated to remind you that the harmony and unanimity of the Chapter should be your constant aim; and to this end you are studiously to avoid all occasions of giving offense, or countenancing anything that may create divisions or dissensions. You are, by all means in your power, to endeavor to establish a permanent

union and good understanding among all orders and degrees of Masonry ; and as the glorious sun, at its meridian hight, dispels the mists and clouds which obscure the horizon, so may your exertions tend to dissipate the gloom of jealousy and discord whenever they may appear.

Your badge (a *Plumb-rule*, surmounted by a *Turban*,) is an emblem of rectitude and vigilance ; and while you stand as a watchman upon the tower, to guard your companions against the approach of those enemies of human felicity, *intemperance* and *excess*, let this faithful monitor ever remind you to walk uprightly in your station ; admonishing and animating your companions to fidelity and industry while at labor, and to temperance and moderation while at refreshment. And when the great Watchman of Israel, whose eye never slumbers nor sleeps, shall relieve you from your post on earth, may he permit you in heaven to participate in that food and refreshment which is

“Such as the saints in glory love,
And such as angels eat.”

CHARGE TO THE CAPTAIN OF THE HOST.

Companion: The office with which you are intrusted is of high importance, and demands



your most zealous consideration. The preservation of the most essential traits of our ancient customs, usages and landmarks, are within your province; and it is indispensably necessary that the part assigned to you, in the immediate practice of our rites and ceremonies, should be perfectly understood and correctly administered.

Your office corresponds with that of *Marshal*, or Master of Ceremonies. You are to superintend all processions of your Chapter, when moving as a distinct body, either in public or private; and as the world can only judge of our private discipline by our public deportment, you will be careful that the utmost order and decorum be observed on all such occasions. You will ever be attentive to the commands of your chief, and always near at hand to see them duly executed. I invest you with the badge of your office, and presume that you will give

to your duties all that study and attention which their importance demands.

CHARGE TO THE PRINCIPAL SOJOURNER.

Companion: The office confided to you, though subordinate in degree, is equal in importance to any in the Chapter, that of your chief alone excepted. Your office corresponds with that of *Senior Deacon*, in the preparatory degrees.



Among the duties required of you the preparation and introduction of candidates are not the least. As, in our intercourse with the world, experience teaches that first impressions are often the most durable, and the most difficult to eradicate, so it is of great importance, in all cases, that those impressions should be correct and just; hence it is essential that the officer who brings the blind by a way that they knew not, and leads them in paths that they have not known, should always be well qualified to make darkness light before them, and crooked things straight.

Your robe of office is an emblem of humility; and teaches that, in the prosecution of a lauda-

ble undertaking, we should never decline taking any part that may be assigned us, although it may be the most difficult or dangerous.

The *rose-colored tessellated border*, adorning the robe, is an emblem of ardor and perseverance, and signifies that when we have engaged in a virtuous course, notwithstanding all the impediments, hardships and trials we may be destined to encounter, we should endure them all with fortitude, and ardently persevere unto the end; resting assured of receiving, at the termination of our labors, a noble and glorious reward. Your past exertions will be considered as a pledge of your future assiduity in the faithful discharge of you duties.

CHARGE TO THE ROYAL ARCH CAPTAIN.

Companion: The well-known duties of your station require but little elucidation. Your



office in the preparatory degrees corresponds with that of *Junior Deacon*. It is your province, conjointly with the Captain of the Host, to attend the examination of all visitors, and to take care that none are permitted to

enter the Chapter but such as have *traveled the rugged path* of trial, and evinced their title to our favor and friendship. You will be attentive to obey the commands of the Captain of the Host during the introduction of *strangers* among the workmen; and should they be permitted to pass your post, may they, by him, be introduced into the presence of the Grand Council.

The *White Banner*, intrusted to your care, is emblematical of that purity of heart and rectitude of conduct which ought to actuate all those who pass the white veil of the sanctuary. I give it to you strongly in charge, never to suffer any one to pass your post without the *Signet of Truth*. I present you the badge of your office, in expectation of your performing your duties with intelligence, assiduity and propriety.

CHARGE TO THE MASTER OF THE THIRD VAIL.

Companion: I present you with the *Scarlet Banner*, which is the ensign of your office, and with a sword to protect and defend the same. The rich and beautiful color of your banner is emblematical of fervency and zeal;



it is the appropriate color of the Royal Arch degree. It admonishes us that we should be fervent in the exercise of our devotion to God, and zealous in our endeavors to promote the happiness of man.

CHARGE TO THE MASTER OF THE SECOND VAIL.

Companion: I invest you with the *Purple Banner*, which is the ensign of your office, and



arm you with a sword, to enable you to maintain its honor. The color of your banner is produced by a due mixture of *blue* and *scarlet*; the former of which is the characteristic color of the *symbolic*, or *first three degrees of Masonry*, and the latter that of the *Royal Arch degree*. It is an emblem of *UNION*, and is the characteristic color of the intermediate degrees. It admonishes us to cultivate and improve that spirit of union and harmony between the brethren of the symbolic degrees and the Companions of the sublime degrees which should ever distinguish the members of a society founded upon the principles of everlasting truth and universal philanthropy.

CHARGE TO THE MASTER OF THE FIRST VAIL.

Companion: I invest you with the *Blue Banner*, which is the ensign of your office, and a sword for its defense and protection. The color of your banner is one of the most durable and beautiful in nature. It is the appropriate color adopted and worn by our ancient brethren of the three symbolic degrees, and is the *peculiar characteristic* of an institution which has stood the test of ages, and which is as much distinguished by the durability of its materials, or principles, as by the beauty of its superstructure. It is an emblem of universal *friendship* and benevolence; and instructs us that, in the mind of a Mason, those virtues should be as expansive as the blue arch of heaven itself.

THREE MASTERS OF THE VAILS AS OVERSEERS.

Companions: Those who are placed as overseers of any work should be well qualified to judge of its beauties and deformities—its excellencies and defects; they should be capable of estimating the former and amending the latter. This consideration should induce you to cultivate and improve all those qualifications with

which you are already endowed, as well as to persevere in your endeavors to acquire those in which you are deficient. Let the various *colors* of the *banners* committed to your charge admonish you to the exercise of the several virtues of which they are emblematic; and you are to enjoin the practice of those virtues upon all who shall present themselves, or the *work* of their hands, for your *inspection*. Let no work receive your approbation but such as is calculated to adorn and strengthen the Masonic edifice. Be industrious and faithful in practicing and disseminating a knowledge of the *true and perfect work*, which alone can stand the test of the *Grand Overseer's Square*, in the great day of trial and retribution. Then, although every *rod* should become a *serpent*, and every serpent an enemy to this institution, yet shall their utmost exertions to destroy its reputation, or sap its foundation, become as impotent as the *leprous hand*, or as *water spilled upon the ground*, which cannot be gathered up again.

CHARGE TO THE TREASURER.

Companion: You are elected Treasurer of

this Chapter, and I have the pleasure of investing you with the badge of your office. The



qualities which should recommend a Treasurer are *accuracy* and *fidelity*; accuracy in keeping a fair and minute account of all receipts and disbursements; fidelity in carefully preserving all the property and funds of the Chapter, that may be placed in his hands, and rendering a just account of the same whenever he is called upon for that purpose. I presume that your respect for the institution, your attachment to the interests of your Chapter, and your regard for a good name, which is better than precious ointment, will prompt you to the faithful discharge of the duties of your office.

CHARGE TO THE SECRETARY.

Companion: I with pleasure invest you with your badge as Secretary of this Chapter. The



qualities which should recommend a Secretary are *promptitude* in issuing the notifications and orders of his superior officers; *punctuality* in attending the meetings of the Chap-

ter; *correctness* in recording their proceedings; *judgment* in discriminating between what is proper and what is improper to be committed to writing; regularity in making his annual returns to the Grand Chapter; integrity in accounting for all moneys that may pass through his hands; and *fidelity* in paying the same over into the hands of the Treasurer. The possession of these good qualities, I presume, has designated you a suitable candidate for this important office; and I cannot entertain a doubt that you will discharge its duties beneficially to the Chapter and honorably to yourself. And when you shall have completed the record of your transactions here below, and finished the term of your probation, may you be admitted into the celestial Grand Chapter of saints and angels, and find your name recorded in the book of life eternal.

CHARGE TO THE CHAPLAIN.

E. and Rev. Companion: You are appointed Chaplain of this Chapter; and I now invest you with this jewel, the badge of your office. It is emblematical of eternity, and reminds us

that here is not our abiding-place. Your inclination will undoubtedly conspire with your duty when you perform, in the Chapter, those solemn services which created beings should constantly render to their infinite Creator, and which, when offered by one whose holy profession is "to point to heaven, and lead the way," may, by refining our morals, strengthening our virtues, and purifying our minds, prepare us for admission into the society of those above, whose happiness will be as endless as it is perfect.



CHARGE TO THE SENTINEL.

Companion: You are appointed Sentinel of this Chapter, and I invest you with the badge and this implement of your office. As the sword is placed in the hands of the Sentinel, to enable him effectually to guard against the approach of all cowans and eavesdroppers, and suffer none to pass or repass but such as are duly qualified; so it should morally serve as a constant admonition to us to set a guard at



the entrance of our thoughts ; to place a watch at the door of our lips ; to post a sentinel at the avenue of our actions : thereby excluding every unqualified and unworthy thought, word and deed, and preserving consciences void of offense toward God and toward man.

As the first application from visitors for admission into the Chapter is generally made to the Sentinel at the door, your station will often present you to the observation of strangers ; it is therefore essentially necessary that he who sustains the office with which you are intrusted should be a man of good morals, steady habits, strict discipline, temperate, affable and discreet. I trust that a just regard for the honor and reputation of the institution will ever induce you to perform with fidelity the trust reposed in you ; and when the door of this earthly tabernacle shall be closed, may you find an abundant entrance through the gates into the temple and city of our God.

ADDRESS TO THE HIGH-PRIEST.

M. E. Companion : Having been honored with the free suffrages of the members of this Chapter,

you are elected to the most important office which it is within their power to bestow. This expression of their esteem and respect should draw from you corresponding sensations; and your demeanor should be such as to repay the honor they have so conspicuously conferred upon you, by an honorable and faithful discharge of the duties of your office. The station you are called to fill is important, not only as it respects the correct practice of our rites and ceremonies, and the internal economy of the Chapter over which you preside, but the public reputation of the institution will be generally found to rise or fall according to the skill, fidelity and discretion with which its concerns are managed, and in proportion as the characters and conduct of its principal officers are estimable or censurable.

You have accepted a trust, to which is attached a weight of responsibility, that will require all your efforts to discharge, honorably to yourself and satisfactorily to the Chapter. You are to see that your officers are capable and faithful in the exercise of their offices. Should they lack ability, you are expected to

supply their defects; you are to watch carefully the progress of their performances, and to see that the long-established customs of the institution suffer no derangement in their hands.

- You are to have a careful eye over the general conduct of the Chapter; see that due order and subordination are observed on all occasions; that the members are properly instructed; that due solemnity be observed in the practice of our rites; that no improper levity be permitted at any time, but more especially at the *introduction of strangers among the workmen*.

In fine, you are to be an example to your officers and members which they need not hesitate to follow; thus securing to yourself the favor of Heaven and the applause of your brethren and companions.

ADDRESS TO THE OFFICERS GENERALLY.

Companions in Office: Precept and example should ever advance with equal pace. Those moral duties which you are required to teach unto others you should never neglect to practice yourselves. Do you desire that the demeanor of your equals and inferiors toward

you should be marked with deference and respect? Be sure that you omit no opportunity of furnishing them with examples in your own conduct toward your superiors. Do you desire to obtain instruction from those who are more wise or better informed than yourselves? Be sure that you are always ready to impart of your knowledge to those within your sphere who stand in need of and are entitled to receive it. Do you desire distinction among your companions? Be sure that your claims to preferment are founded upon superior attainments; let no ambitious passion be suffered to induce you to envy or supplant a companion who may be considered as better qualified for promotion than yourselves; but rather let a laudable emulation induce you to strive to excel each other in improvement and discipline; ever remembering that he who faithfully performs his duty, even in a subordinate or private station, is as justly entitled to esteem and respect as he who is invested with supreme authority.

ADDRESS TO THE CHAPTER AT LARGE.

Companions: The exercise and management

of the sublime degrees of Masonry in your Chapter hitherto are so highly appreciated, and the good reputation of the Chapter so well established, that I must presume these considerations alone, were there no others of greater magnitude, would be sufficient to induce you to preserve and to perpetuate this valuable and honorable character. But when to this is added the pleasure which every philanthropic heart must feel in doing good; in promoting good order; in diffusing light and knowledge; in cultivating Masonic and Christian charity, which are the great objects of this sublime institution, I cannot doubt that your future conduct, and that of your successors, will be calculated still to increase the luster of your justly-esteemed reputation.

May your *Chapter* become *beautiful* as the TEMPLE, *peaceful* as the ARK, and *sacred* as its *most holy place*. May your oblations of *piety* and *praise* be *grateful* as the INCENSE; your love *warm* as its *flame*; and your charity diffusive as its fragrance. May your hearts be *pure* as the ALTAR, and your conduct *acceptable* as the

OFFERING. May the exercise of your CHARITY be as constant as the returning wants of the distressed *widow* and helpless *orphan*. May the approbation of Heaven be your encouragement and the testimony of a good conscience your support. May you be endowed with every good and perfect gift, while *traveling the rugged path of life*, and finally be *admitted within the vail* of heaven, to the full enjoyment of life eternal. So mote it be.—AMEN.

The officers and members of the Chapter will then pass in review in front of the grand officers, with their hands crossed on their breasts, bowing as they pass.

The Grand Captain of the Host then makes the following

PROCLAMATION :

In the name of the Most Excellent Grand Chapter of the State of, I hereby proclaim Chapter, No., to be legally constituted and dedicated, and the officers thereof duly installed.

The grand honors are then given.

Benediction, by the Grand Chaplain.

When the Grand Officers retire, the Chapter will form an advance for them to pass through, and salute them with the grand honors.

CHAPTER JEWELS.



High Priest.



King.



Scribe.



Captain of the Host.



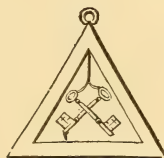
Principal Sojourner.



R. A. Captain.



Masters of the Vails.



Treasurer.



Secretary.



Chaplain.



Sentinel.



MASONIC DOCUMENTS.

Petition for Dispensation for New Chapter.

*To the Most Excellent Grand High-Priest of the Grand Chapter of the
State of*

[Date.]

WE, the undersigned, being Royal Arch Masons in good standing, and having the prosperity of the Royal Craft at heart, are anxious to exert our best endeavors to promote and diffuse the genuine principles of Royal Arch Masonry, and for the convenience of our respective dwellings, and other good reasons, us thereunto moving, we are desirous of forming a new Chapter at, in the of, to be named Chapter.

We, therefore, pray for a Dispensation empowering us to open and hold a regular Chapter at aforesaid, and therein to discharge the duties and enjoy the privileges of Royal Arch Masonry, according to the landmarks and usages of the Order, and the constitution and laws of the Grand Chapter.

And we do hereby nominate and recommend Companion A..... B..... to be our first Most Excellent High-Priest; Companion C..... D..... to be our first King, and Companion E..... F..... to be our first Scribe.

And should the prayer of this petition be granted, we do hereby promise a strict conformity to the constitution, laws and edicts of the Grand Chapter of the State of, *and to the constitution of the General Grand Chapter of the United States,** so far as they may come to our knowledge.

[This Dispensation must be signed by not less
than nine Royal Arch Masons.]

It may be presented to either the Grand or Deputy Grand High-Priest, and must be accompanied with the recommendation of the nearest Chapter working under a warrant of constitution, which recommendation should be in the following words:

* These words in italics may be omitted in those States whose Grand Chapters are not in union with the General Grand Chapter.

Form of Recommendation.

To the Most Excellent Grand High-Priest of the Grand Chapter of . . . :

At a . . . convocation of . . . Chapter No. . . , holden at . . . ,
on the . . . day of . . . , A. L. 586, A. I. 239—

The petition of several Companions, praying for a Dispensation to open a new Chapter at . . . , in the . . . of . . . , was duly laid before the Chapter, when it was

Resolved, That this Chapter, being fully satisfied that the petitioners are Royal Arch Masons, in good standing, and being prepared to vouch for their moral character and Masonic abilities, does therefore recommend that the Dispensation prayed for be granted to them.

A true copy of the records.

., *Secretary.*

Upon the receipt of this petition, with the accompanying recommendation, the Grand or Deputy Grand High-Priest is authorized to issue his Dispensation, under his private seal, for opening and holding the new Chapter, which Dispensation should be in the following words:

Form of Dispensation for Opening and Holding a New Chapter.

To all whom it may concern :

Know ye, that I, . . . , Most Excellent Grand High-Priest of the Grand Chapter of the State . . . , have received a petition from a constitutional number of Companions, who have been properly vouched for and recommended, which petition sets forth that they are desirous of forming a new Chapter at . . . , in the . . . of . . . ; and whereas there appears to me to be good and sufficient cause for granting the prayer of the said petition—

Now, therefore, by virtue of the powers in me vested by the constitutions of the Order, I do hereby grant this my Dispensation, authorizing and empowering Companion A. B. to act as Most Excellent High-Priest; Companion C. D. to act as King, and Companion E. F. to act as Scribe, of a Chapter to be holden at . . . , in the . . . of . . . , to be named and designated as . . . Chapter.

And I do hereby further authorize and empower the said Companions, with the necessary assistance, to open and hold Lodges of Mark, Past and Most Excellent Masters, and a Chapter of Royal Arch Masons, and therein to advance, induct, receive and acknowledge

candidates in the several preparatory degrees, and to exalt the same to the Royal Arch, according to the ancient landmarks and usages of the Order, and the constitutions of the Grand Chapter of the State of, and of the General Grand Chapter of the United States,* but not otherwise.

And this Dispensation shall remain of force until the Grand Chapter aforesaid shall grant a Warrant of Constitution for the said Chapter, or until it shall be revoked by me, or by the authority of the Grand Chapter.

Given under my hand and seal, at, this
 . . . day of, A.L. 586.., A.L. 239..
, *Grand High-Priest.*

At the next convocation of the Grand Chapter this Dispensation is returned, and the Grand Chapter will, if there be no just reason to the contrary, grant a Warrant of Constitution, which shall be in the following language:

Form of a Warrant of Constitution.

To all whom it may concern:

The Most Excellent Grand Royal Arch Chapter of, assembled in Grand Convocation in the city of, and State aforesaid,

Send Greeting:

Know ye, that we, the Grand Royal Arch Chapter of, do hereby authorize and empower our trusty and well-beloved Companions A. B., High-Priest; C. D., King; and E. F., Scribe, to open and hold a Royal Arch Chapter at, in the of, to be known and designated on our register as Chapter, No. . . ., and therein to exalt candidates to the august degree of the Holy Royal Arch, according to the ancient landmarks and usages of Royal Arch Masonry, and not otherwise.

And we do further authorize and empower our said trusty and well-beloved Companions, A. B., C. D., and E. F., to open and hold, under the jurisdiction of the said Chapter, Lodges, and confer the degrees of Mark, Past, and Most Excellent Master, and therein to advance, induct, receive, and acknowledge candidates, according to the aforesaid landmarks and usages of the Craft, and not otherwise.

* These words in italics to be omitted in States not under the jurisdiction of the General Grand Chapter.

And we do further authorize and empower our said trusty and well-beloved Companions, A. B., C. D., and E. F., to install their successors, duly elected and chosen, to invest them with all the powers and dignities to the offices respectively belonging, and to deliver to them this Warrant of Constitution; and such successors shall, in like manner, from time to time, install their successors, and proceed in the premises as above directed—such installation to be on or before the festival of St. JOHN the Evangelist.

Provided always, that the above-named Companions and their successors do pay and cause to be paid due respect and obedience to the Most Excellent Grand Royal Arch Chapter of aforesaid, and to the edicts, rules, and regulations thereof; otherwise, this Warrant of Constitution to be of no force nor virtue.

Given in Grand Convocation, under the hands of our Grand officers, and the seal of our Grand Chapter, at, this .. day of, in the year of light 585., and of the discovery 238..

G.... H....,
Grand High-Priest.

L.... M...., Grand King.

N.... O...., Grand Scribe.

J.... K....,

[SEAL.]

Deputy G. H. Priest.

R.... S...., Grand Secretary.

When a Warrant is granted to a new Chapter which is at so great a distance as to render it inconvenient for the Grand officers to personally attend the constitution of the Chapter and the installation of the officers, the Grand High-Priest may issue the following instrument, under his hand and private seal, directed to some Past High-Priest:

**Certificate of Proxy, Authorizing a Past High-Priest to
Constitute a New Chapter, and to Install its Officers.**

To all whom it may concern:

But more especially to Companion A. B., Most Excellent High-Priest elect; C. D., King elect; E. F., Scribe elect, and the other Companions who have been empowered by a Warrant of Constitution issued under the authority of the Most Excellent Grand Chapter of, to assemble as a regular Chapter at in the of, and to be known and designated as Chapter, No. ...

Know ye, that, reposing all trust and confidence in the skill,

prudence and integrity of our Most Excellent Companion, I have thought proper—being myself unable to attend—to nominate and appoint the said Most Excellent Companion to constitute, in form, the Companions aforesaid into a regular Chapter, and to install the officers elect, according to the ancient usages of the Craft, and for so doing this shall be his sufficient warrant.

Given under my hand and seal, at, this
... day of, in the year of light 586..
and of the discovery 239...

[SEAL.]

G..... H....., *Grand High-Priest.*

Petition for the Capitular Degrees.

[Date.]

*To the Most Excellent High-Priest, King, Scribe and Companions of
..... Chapter, No. ...:*

The undersigned, a Master Mason, and member of Lodge, No. ..., under the jurisdiction of the Grand Lodge of, having the good of the Craft at heart, and being desirous of obtaining further light in Masonry, fraternally offers himself as a candidate for the degrees conferred in your Chapter. Should his petition be granted, he promises a cheerful compliance with all the forms and usages of the Fraternity. His residence is in, and his occupation that of a

[Signed]

B..... C.....

[To be recommended by two Royal Arch Masons.]

Form of a Demit from a Chapter.

To all Royal Arch Masons to whom these presents shall come, greeting:

This is to certify that Companion is, at the date of these presents, a Royal Arch Mason, in good and regular standing, and that, having paid all dues, and being free from all charges, he is, at his own request, by the vote of the Chapter, dismissed from membership in Chapter, No. ..., under the jurisdiction of the Grand Chapter of

Given under my hand and the seal of the Chapter,
at, this .. day of, in the year of light
586..., and of the discovery 239..

[SEAL.]

... .. *Secretary.*

Date of Royal Arch Documents.

Each of the systems of Masonry has a date peculiar to itself, and which, as referring to some important event in its history, is affixed to its official documents. Thus, the epoch of the creation of light in the beginning of the world, according to the Mosaic cosmogony, has been assumed, for a symbolical reason, as the era of Ancient Craft Masonry, and hence all documents connected with the first three degrees are dated from this period, which date is found by adding 4000 to the vulgar era, and is called in the Year of Light, or *Anno Lucis*, usually abbreviated A. . L. .—thus the present year, 1867, in a Masonic document of the symbolic degrees, would be designated as A. . L. . 5867.

Royal Arch Masons use this date also, but in addition to it they commence their peculiar era with the year in which the building of the second Temple was begun, at which time their traditions inform them that a discovery important to the Craft was made. They call their era the Year of the Discovery, or *Anno Inventionis*, sometimes abbreviated A. . I. . or A. . Inv. . The second Temple was commenced 530 years before CHRIST, and hence the Royal Arch date is found by adding that number of years to the Christian era. Thus, the present year, 1867, in a Royal Arch document, would be designated as Anno Inventionis 2397, and combining the two Masonic eras, such a document would properly be designated thus: "Anno Lucis 5867, and Anno Inventionis 2397," or "in the Year of Light 5867, and of the Discovery 2397."



BOOK OF THE COMMANDERY.

BY

JOHN W. SIMONS, 33°,

PAST GRAND MASTER OF THE GRAND COMMANDERY OF NEW YORK, GRAND

TREASURER OF THE GRAND ENCAMPMENT OF THE UNITED STATES.

PREFACE.

IN presenting this work to the notice of the Masonic Knighthood of the United States, I take occasion to disclaim any merit, save that due to the industry and tact of the compiler. But, this reservation made, I invite the attention of the Sir Knights to the following pages, as containing what I believe to be the most complete *vade mecum* yet offered for the use of Templars.

The arrangement of the Orders is in strict accordance with the work taught and practised by HUBBARD, FRENCH, LATHROP, and other distinguished Templars, in whose presence I have on many occasions had the honor to exemplify it.

The Tactics and Drill, prepared by Sir ORRIN WELCH, the present Grand Commander of New York, are, it will be noticed, imbued with the prevailing military spirit of the day; but, while only binding in the jurisdiction from which they emanate, they will doubtless meet attention everywhere, and will repay a careful examination.

The Burial Service, by Sir JOHN L. LEWIS, has already been presented to the Order, and every Templar will be

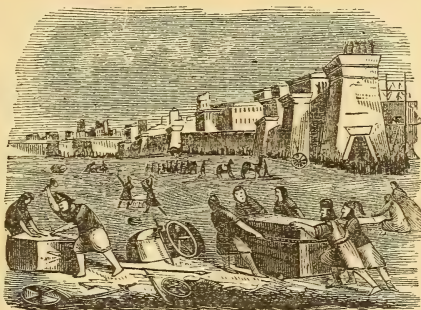
glad to possess a copy in the convenient form here offered.

The various forms, including those for Trials and Appeals, by Sir CHAS. G. JUDD, Past Grand Commander, commend themselves by their perfect adaptation to the circumstances for which they are intended.

Finally, for this, as for whatever else I have undertaken in behalf of the institution to which the best years of my life have been devoted, I can but solicit a continuance of that indulgent kindness so long and so often manifested toward me by the Craft.

JNO. W. SIMONS.

KNIGHTS OF THE RED CROSS.



THESE Orders of Knighthood are conferred under the sanction of, or in connection with, Masonic assemblies.

This degree is intimately associated with the Royal Arch, and cannot be conferred upon any brother who has not been exalted to that sublime degree.

It is founded upon incidents which occurred during the reign of Darius, king of Persia, illustrates the difficulties and interruptions encountered by the Jews in rebuilding the house of the Lord at Jerusalem, and rehearses many interesting events that occurred during the sojourn of Prince Zerubbabel at the Court of Persia.

OFFICERS, AND THEIR STATIONS.

The throne is in the East, on which is seated—

1. The SOVEREIGN MASTER (*Eminent Commander*), dressed in a purple robe and Persian crown, and hold-

ing a sceptre in his hand. He wears a green scarf, trimmed with red, to which is suspended, on the breast, a triple triangle.

2. The CHANCELLOR (*Generalissimo*) on the right of the Sovereign Master.

3. The MASTER OF THE PALACE (*Captain General*) on the left of the Sovereign Master.

4. The PRELATE, on the right of the Chancellor.

5. The MASTER OF CAVALRY (*Senior Warden*) in the South, on the right of the first division when separately formed, and on the right of the whole when formed in line.

6. The MASTER OF INFANTRY (*Junior Warden*) in the North, on the right of the second division when separately formed, and on the left of the whole when formed in line.

7. The MASTER OF FINANCES (*Treasurer*) on the right, in front of the Chancellor.

8. The MASTER OF DESPATCHES (*Recorder*) on the left, in front of the Master of the Palace.

9. The STANDARD BEARER, in the West.

10. The SWORD BEARER, on the right of the Standard Bearer.

11. The WARDER, on the left of the Standard Bearer.

12. The three GUARDS, at the several passes.

13. The SENTINEL, at the door, outside.

The Knights are arranged in equal numbers on the right and left of the throne, in front.

The assembly is called a Council.

DECORATIONS.

The drapery of the throne is green; a green banner is suspended above the throne; on it are three triangles

joined, with a red cross in the centre of each ; underneath are arranged the emblems of the Order.

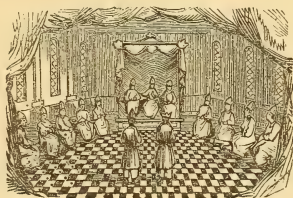
The Knights wear a green sash, trimmed with red, from which is suspended a sword and trowel, crosswise.

The symbolic color of the Order is green.

The motto of the Order is: "*Magna est veritas, et prevalebit*"—Great is truth, and will prevail.

PRAYER AT OPENING.

O Thou eternal, immortal, and invisible God, who didst aforetime lead the children of Israel from the land of Egypt and out of the house of bondage ; we would desire to come into Thy presence, at this time, with grateful hearts, to render thanks and praise for the wonderful display of Thy goodness and mercy. Be Thou pleased, O God, to be with Thy servants who are now assembled in Thy name ; lift upon each one of us the light of Thy countenance ; defend us from the evil intentions of our enemies while travelling the journey of life ; and when we shall finally come into Thy presence, to be freed from the chains of sin and the sackcloth of repentance, be Thou merciful unto us, O GOD, not according to our deserts, but according to our necessities ; and Thine shall be the praise forever and ever.



RECEPTION.

The following passages of Scripture are appropriate to this Order, and are rehearsed by the Prelate, as the representative of Jeshua, who presided at the Grand Council, assembled at Jerusalem, in the first year of the reign of Darius, king of Persia, to deliberate on the unhappy situation of the Jews, and to devise means whereby they might obtain the favor and assistance of their new sovereign in rebuilding their city and temple.

LESSON I.

Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel, the son of Shealtiel, and Jeshua, the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord. Then stood Jeshua, with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together to set forward the workmen in the house of God; the sons of Henadad, with their sons, and their brethren the Levites. And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the Lord, after the ordinance of David, king of Israel. And they sang together by course, in praising and giving thanks unto the Lord, because he is good, for his mercy endureth forever toward

Israel. And all the people shouted with a great shout when they praised the Lord, because the foundation of the house of the Lord was laid.

* * * * *

When the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel, then they came to Zerubbabel and the chief of the fathers, and said unto them, Let us build with you, for we seek your God as ye do, and we do sacrifice unto him, since the days of Esar-Haddon, king of Assur, which brought us up hither. But Zerubbabel and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God, but we ourselves together will build unto the Lord God of Israel, as king Cyrus, the king of Persia, hath commanded us. Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them to frustrate their purpose, all the days of Cyrus, king of Persia, even until the reign of Darius, king of Persia. And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem. And in the days of Artaxerxes, wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes, king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue. Rehum the chancellor, and Shimshai the scribe, wrote a letter against Jerusa-

lem to Artaxerxes the king, in this sort. This is the copy of the letter that they sent unto him, even unto Artaxerxes the king : Thy servants, the men on this side the river, and at such a time. Be it known unto the king that the Jews, which came up from thee to us, are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations. Be it known now unto the king, that if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings. Now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonor, therefore have we sent and certified the king, that search may be made in the book of the records of thy fathers ; so shalt thou find in the book of the record, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time, for which cause was this city destroyed. We certify the king, that if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river. Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time. The letter which ye sent unto us hath been plainly read before me, and I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein. There

have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river, and toll, tribute, and custom was paid unto them. Give ye now commandment to cause these men to cease, and that this city be not builded until another commandment shall be given from me. Take heed now that ye fail not to do this. Why should damage grow to the hurt of the kings? Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power. Then ceased the work of the house of God, which is at Jerusalem. So it ceased unto the second year of the reign of Darius, king of Persia.—EZRA, iv.



LESSON II.

Darius the king, having ascended the throne of Persia, the children of the captivity were inspired with new hopes of protection and support in completing their noble and glorious undertaking, which had been so often and so long impeded by their adversaries on the other side of the river.

Darius, whilst he was yet a private man, made a vow to God that if he ever came to the throne he would re-

store all the holy vessels that were at Babylon, and send them back again to Jerusalem.

Zerubbabel, one of the most excellent and faithful rulers of the Jews, having been formerly distinguished by the favorable notice and friendship of the king, whilst in private life, offered himself to encounter the hazardous enterprise of traversing the Persian dominions, and seeking admission to the royal presence, in order that he might seize the first favorable moment to remind the king of the vow which he had made, and to impress upon his mind the almighty force and importance of TRUTH. From the known piety of the king, no doubt was entertained of obtaining his consent, that their enemies might be removed far from thence, and that they might be no longer impeded in the glorious undertaking in which they were engaged. The council of rulers accepted, with great joy, this noble sacrifice on the part of Zerubbabel, and invested him with the necessary passports and commendations to enable him to pass through their own dominions in safety.



Having passed the barriers, and entered the Persian dominions, he was taken captive, clothed in the habiliments of a slave, and put in chains ; but not discouraged

by this misfortune, he declared himself a prince of the house of Judah, and demanded an audience of the sovereign. He was told that he could only appear in the presence of the sovereign as a captive and slave; to which he consented, being impressed with a belief that if by any means he could gain access to the king, he should succeed in the object of his journey.

Zerubbabel, having thus gained admission to the royal presence, was recognized by the king as the friend and companion of his youth, and was interrogated as to his motives in attempting to pass the barriers of his



dominions; to which Zerubbabel replied that he was induced to seek the face of the king by the tears and complaints of his brethren and companions in Jerusalem, who were impeded, by their adversaries on the other side of the river, in the noble and glorious undertaking of rebuilding the house of the Lord, in which they had been permitted to engage by their late sovereign master, Cyrus, the king; that this great work having been made to cease by force and power, he had come to implore the sovereign that he might be restored to his confidence, and admitted amongst the servants

of his household. The king answered, that he had often reflected, with peculiar pleasure, upon their former intimacy; that he had heard, with great satisfaction, of his fame as a wise and accomplished ruler among the *architects* of his country; that having a profound veneration for an institution which was reputed to practise mysteries which were calculated to promote the glory of the nation and the happiness of the people, he would instantly restore him to favor, upon condition that he would reveal those mysteries which so eminently distinguished the architects of the Jews from those of all other nations.

Zerubbabel replied, that their institution inculcated the doctrine that TRUTH is a divine attribute, and the foundation of every virtue; that to be good men and true was the first lesson they were taught; that his engagements were inviolable; and that if he could obtain the royal favor only by the sacrifice of his integrity, he should humbly beg leave to renounce the protection of the sovereign, and cheerfully submit to an honorable exile or a glorious death.

The king, struck with admiration at the firmness and discretion of Zerubbabel, declared that his virtue and integrity were truly commendable; that his fidelity to his engagements was worthy of imitation, and from that moment he was restored to his confidence.

Darius, in the first year of his reign, gave a splendid and magnificent entertainment to the princes and nobility; and after they had retired, finding himself unable to sleep, he fell into discourse with his three favorite officers, to whom he proposed certain questions, telling them, at the same time, that he who should give him the most reasonable and satisfactory answer should be clothed in purple, drink from a golden cup, wear a

silken tiara, and a golden chain about his neck. He then proposed this question: Which is greatest, the strength of *WINE*, of the *KING*, or of *WOMEN*? To this the first answered, *Wine* is the strongest; the second, that the *King* was strongest; and the third (who was Zerubbabel), that *Women* were stronger, but above all things, *TRUTH* beareth the victory.



The king, being forcibly struck with the addition Zerubbabel had made to his question, ordered that the princes and nobles should assemble on the following day, to hear the subject discussed.

LESSON III.

On the following day the king assembled together the princes and nobility, to hear the questions debated. The first began as follows, upon

THE STRENGTH OF WINE.

O ye princes and rulers, how exceeding strong is wine! it causeth all men to err that drink it; it maketh the mind of the king and the beggar to be all one; of the bondman and the freeman; of the

poor man and of the rich ; it turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt ; it changeth and elevateth the spirits, and enliveneth the heavy hearts of the miserable. It maketh a man forget his brethren, and draw his sword against his best friends. O ye princes and rulers, is not wine the strongest, that forceth us to do these things ?

Then began the second, and spoke as follows, upon

THE POWER OF THE KING.

It is beyond dispute, O princes and rulers, that God has made man master of all things under the sun ; to command them, to make use of them, and apply them to his service as he pleases ; but whereas men have only dominion over other sublunary creatures, kings have an authority even over men themselves, and a right of ruling them by will and pleasure. Now, he that is master of those who are masters of all things else, hath no earthly thing above him.

Then began Zerubbabel upon

THE POWER OF WOMEN AND OF TRUTH.

O princes and rulers, the force of wine is not to be denied ; neither is that of kings, that unites so many men in one common bond of allegiance ; but the supremacy of *woman* is yet above all this ; for *kings* are but the gifts of women, and they are also the mothers of those that cultivate our *vineyards*. Women have the power to make us abandon our

very country and relations, and many times to forget the best friends we have in the world, and, forsaking all other comforts, to live and die with them. But when all is said, neither they, nor wine, nor kings, are comparable to the almighty force of TRUTH. As for all other things, they are mortal and transient, but Truth alone is unchangeable and everlasting; the benefits we receive from it are subject to no variations or vicissitudes of time and fortune. In her judgment is no unrighteousness, and she is the strength, wisdom, power, and majesty of all ages. Blessed be the God of Truth.

When Zerubbabel had finished speaking, the princes and rulers cried out—

Great is Truth, and mighty above all things.

Then said the king to Zerubbabel:

Ask what thou wilt and I will give it thee, because thou art found wisest among thy companions.

Then said Zerubbabel to Darius:

O king, remember thy vow, which thou hast vowed, to build Jerusalem in the day when thou shouldest come to thy kingdom, and to restore the holy vessels which were taken away out of Jerusalem. Thou hast also vowed to build up the temple, which was burned when Judah was made desolate by the Chaldees. And now, O king, this is that I desire of thee, that thou make good the vow, the performance

whereof, with thine own mouth, thou hast vowed to the King of heaven.

Then Darius, the king, stood up and embraced him, and gave him passports and letters to his governors and officers, that they should safely convey both him, and those that should go with him, to Jerusalem : and that they should not be delayed or hindered from building the city and the temple until they should be finished. He also restored all the holy vessels remaining in his possession, that had been taken from Jerusalem, when the children of Israel were carried away captive to Babylon, and reserved by Cyrus.

* * * * *

The green sash is restored, and adopted as the insignia of the Order, designed to perpetuate the remembrance of the event which caused the renewal of long-separated but pure friendship. Its color is intended to remind us that Truth is a divine attribute, and shall prevail, and which must forever flourish in immortal green.

* * * * *

The sword, in the hands of a true and courteous Knight, is endowed with three most excellent qualities : its hilt, with Faith ; its blade, with Hope ; and its point, with Charity.

* * * * *

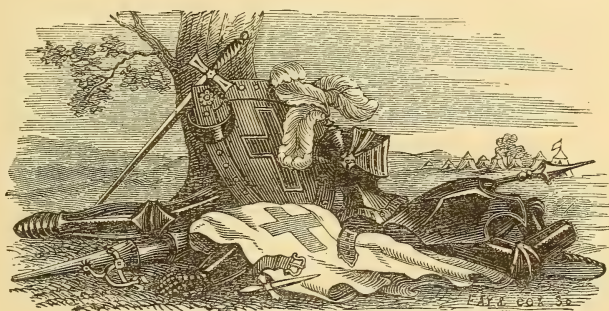
LESSON IV.

Then Darius, the king, made a decree, and search was made in the house of the rolls, where the treas-

ures were laid up in Babylon. And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written : In the first year of Cyrus, the king, the same Cyrus, the king, made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid ; the height thereof threescore cubits, and the breadth thereof threescore cubits ; with three rows of great stones, and a row of new timber ; and let the expenses be given out of the king's house. And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God. Now, therefore, Tatnai, governor beyond the river, Shethar-boznai, and your companions, the Apharsachites, which are beyond the river, be ye far from thence : let the work of this house of God alone ; let the governor of the Jews, and the elders of the Jews, build this house of God in his place. Moreover, I make a decree what ye shall do to the elders of these Jews, for the building of this house of God ; that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for burnt-offerings of the God of heaven ; wheat, salt, wine, and oil, according to the appointment of the priests which are

at Jerusalem, let it be given them day by day without fail; that they may offer sacrifices of sweet savors unto the God of heaven, and pray for the life of the king, and of his sons. Also, I have made a decree, that whoever shall alter this word, let timber be pulled down from his house, and being set up let him be hanged thereon; and let his house be made a dunghill for this. And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed. Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius, the king, had sent, so they did speedily. And the elders of the Jews builded, and they prospered through the prophesying of Haggai, the prophet, and Zechariah, the son of Iddo; and they builded and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes, king of Persia.—EZRA, vi.

KNIGHTS TEMPLAR.



The Order of the Knights of Malta, who were originally called Hospitallers of St. John of Jerusalem, took its rise about the year 1099; from which time, to the year 1118, their whole employment was works of charity and taking care of the sick.

Some time after the establishment of this Order, nine gentlemen formed a society to guard and protect the Christian pilgrims who travelled from abroad to visit the Holy Sepulchre.

These men were encouraged by the Abbot of Jerusalem, who assigned them and their companions a place of retreat in a Christian church, called the Church of the Holy Temple, from which they were called Templars.

The ceremonies of the Order are strictly Christian in their character.

DECORATIONS.

The throne is situated in the East, above which is suspended a white banner, on which is painted a red Passion Cross, edged with gold and irradiated at the crossings with rays of light; on the right and left are two sky-blue banners, on one of which is painted a Paschal Lamb and a red Templar's Cross, with the words, "The will of God." On the other, the emblems of the Order are displayed.

The symbolic colors of the order are white and black, properly interspersed with gold and silver.

The Grand Standard of the Order is displayed in the West, in charge of the Standard-Bearer.

The Beauseant, or Battle Flag of the Ancient Templars, is displayed in the South, in charge of the Senior Warden.

UNIFORM.

FULL DRESS.—Black frock-coat, black pantaloons, scarf, sword, belt, shoulder-straps, gauntlets, and chapeau, with appropriate trimmings.

FATIGUE DRESS.—Same as full dress, except for chapeau a black cloth cap, navy form, with appropriate cross in front, and for gauntlets white gloves.

SCARF.—Five inches wide in the whole, of white, bordered with black, one inch on either side, a strip of navy lace, one-fourth of an inch wide, at the inner edge of the black. On the front centre of the scarf, a metal star of nine points, in allusion to the nine founders of the Temple Order, enclosing the Passion Cross, surrounded by the Latin motto, "*In hoc Signo Vincas*;" the star to be three and three-quarters of an inch in diameter. The scarf to be worn from the right shoulder to the left hip, with the ends extending six inches below the point of intersection.

SWORD.—Thirty-four to forty inches, inclusive of scabbard, helmet head, cross handle, and metal scabbard.

BELT.—Red enamelled or patent leather, two inches wide, fastened round the body with buckle or clasp.

SHOULDER-STRAPS.—*For G. M. and P. G. M. of the G. E.*—Royal Purple silk velvet, bordered with two rows of gold embroidery, three-eighths of an inch wide: the Cross of Salem embroidered in gold, in the centre, lengthwise.

For other Officers of the G. E.—Same as the Grand Master, except for the Cross of Salem, the Patriarchal Cross, of gold, with the initials of the office, respectively, embroidered of silver (old English characters), at the foot of the cross, narrowwise of the strap.

For Officers and Past Officers of a Grand Commandery.—Bright red silk velvet, bordered with one row of gold embroidery; the Templar's Cross, of gold, with the initials of the office, respectively, embroidered (old English characters) in silver, on the lower end of the straps.

For Commanders and P. Commanders of a Commandery.—Emerald green silk velvet, bordered with one row of gold embroidery; the Passion Cross, with a halo, embroidered, of silver, in the centre.

Generalissimo.—Same as the Commander, except for the Passion Cross, the Square, surmounted with the Paschal Lamb.

Other Officers.—Same, except the appropriate jewel of office, respectively.

GAUNTLETS.—Of buff leather, the flap to extend four inches upward from the waist, and to have the appropriate Cross embroidered in gold, on the proper colored velvet, two inches in length.

CHAPEAU.—The military chapeau, trimmed with black binding, one white and two black plumes, and appropriate cross on the left side.

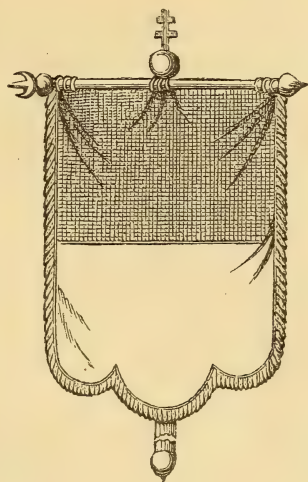
CAP.—Navy form; black cloth, four inches high, narrow leather strap, fastened at the sides with small metal Templar's Cross, and with appropriate cross in front.

DISTINCTIONS.—The Sir Knights will wear white metal, wherever metal appears. Commanders and Past Commanders, Grand and Past Grand Officers, gold.

CROSSES.—Sir Knights, Commanders and Past Commanders of Subordinate Commanderies, will wear the Passion Cross; Grand and Past Grand Officers of State Commanderies, the Templar Cross; Grand and Past Grand Officers of the Grand Encampment, the Patriarchal Cross; the Grand Master, and Past Grand Masters of the Grand Encampment, the Cross of Salem, which is the Patriarchal Cross, with an additional bar in the centre.



GRAND STANDARD.—Is of white silk, six feet in height and five in width, made tripartite at the bottom, fastened at the top to the cross-bar by nine rings; in the centre of the field, a blood-red Passion Cross, over which is the motto: "*In hoc Signo Vinctes*;" and under, "*Non nobis, Domine! non nobis, sed Nomini tuo da Gloriam!*" The cross to be four feet high, and the upright and bar to be seven inches wide. On the top of the staff, a gilded globe or ball, four inches in diameter, surmounted by the Patriarchal Cross, twelve inches in height. The cross to be crimson, edged with gold.



BEAUSEANT.—Of woollen stuff, same form and dimensions as the Grand Standard, and suspended in the same manner. The upper half of this banner is black; the lower half, white.

PRELATE'S ROBES.—A full white linen or muslin robe, open behind, reaching down within six inches of the feet, fastened around the neck below the cravat, which should be white, and having flowing sleeves reaching to the middle of the hand. A white woollen cloak, lined with white, fastened around the neck, and extending down to the bottom of the robe; on the left front, a red velvet Templar Cross, six inches in width. A blue silk stole, reaching down in front to within six inches of the bottom of the robe, and having on it three Templar's Crosses of red silk. Mitre of white merino, bordered with gold, lined with green, having the red Templar Cross extending to the edges, and surmounted by a Passion Cross three inches high. His staff of office is a crozier.

OFFICERS, AND THEIR STATIONS.

An assembly of Knights Templar is called a COMMANDERY, and has the following officers :

1. The COMMANDER, whose title is "Eminent;" his station is on the throne in the East, dressed in the full uniform of the Order. His jewel is the Passion Cross, with rays of light at the crossings.

2. The GENERALISSIMO, in the East, on the right of the Commander. His jewel is a Square, surmounted by a Paschal Lamb.

3. The CAPTAIN GENERAL, in the East, on the left of the Eminent Commander. His jewel is a Level, surmounted by a cock.

4. The PRELATE, in the East, on the right of the Generalissimo. His jewel is a Triple Triangle, with a Passion Cross in each.

5. The SENIOR WARDEN, in the South; and on the right of the first division, and on the right of the whole when formed in line. His jewel is a Hollow Square and Sword of Justice. Above his seat is suspended the Beauseant.

6. The JUNIOR WARDEN, in the North, on the right of the second division, and on the left of the whole when formed in line. His jewel is an Eagle and Flaming Sword.

7. The TREASURER, on the right in front of the Generalissimo. His jewel is the Cross Keys.

8. The RECORDER, on the left of the Eminent Commander, in front. His jewel is the Cross Pens.

9. The STANDARD-BEARER, in the West, and in the centre of the second division. His jewel is a Plumb, surmounted by a Banner. Above his chair is suspended the Grand Standard of the Order.

10. The SWORD-BEARER, in the West, on the right of the Standard-Bearer, and on the right of the second division, when formed in line. His jewel is a Triangle and Crossed Swords.

11. The WARDER, in the West, and on the left of the Standard-Bearer, and on the left of the second division, when formed in line. His jewel is a Square Plate inscribed with a Trumpet and Cross Swords. He also guards the inner door of the Asylum.

12. THREE GUARDS, at the several passes, respectively. Their jewels are a Square Plate, inscribed with a Battle-axe.

13. The SENTINEL, outside of the door. His jewel is a Sword.

The jewels of a Subordinate Commandery are silver, except the Commanders', which must be of gold. Those of the Grand Commandery are of gold, within a wreath.

Commanderies are dedicated to St. John the Almoner.

The candidate receiving this Order is said to be "dubbed and created a Knight of the valiant and magnanimous Order of Knights Templar."

The motto of the Order is, "*In hoc Signo Vincas*,"—In this sign we conquer.

PRAYER AT OPENING.

Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

CHARGE AT OPENING.

James, a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart; this man's religion is vain. Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—JAMES, i. 1-10, 26, 27.



RECEPTION.

The novitiate for the honors of this magnificent Order is required to answer several interrogatories, touching his faith in the Christian religion, and his strict conformity to the rules and regulations of the Order.

* * * * *



EXHORTATION BY THE FIRST GUARD.

———, I greet thee.

Silver and gold have I none ; but such as I have,
give I unto thee.

* * * * *

Hearken to a lesson to cheer thee on thy way and
assure thee of success.

Let the brother of low degree rejoice in that he
is exalted. Come unto me, all ye that are weary
and heavy laden, and I will give you rest.

Christ also suffered for us, leaving us an example
that we should follow his steps. For ye were as
sheep going astray ; but are now returned unto the
Shepherd and Bishop of your souls.

Let, therefore, brotherly love continue.

Farewell, ———. God speed thee.

EXHORTATION BY THE SECOND GUARD.

———, I greet thee. * * * *

Hearken to a lesson to cheer thee on thy way and
assure thee of success.

To do good and communicate, forget not : for with
such sacrifices God is well pleased.

Be not forgetful to entertain strangers : for there-
by some have entertained angels unawares.

Remember them that are in bonds, as being bound
with them ; and them which suffer adversity, as being
yourselves also in the body.

Be not weary in well doing ; for in due time ye
shall reap, if ye faint not.

Farewell, ———. God speed thee.

EXHORTATION BY THE THIRD GUARD.

———, I greet thee. * * * *

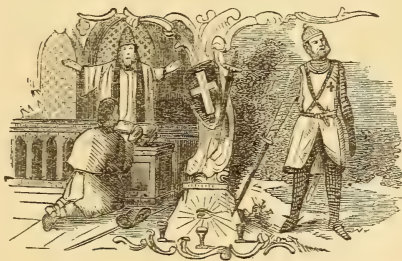
Hearken to a lesson to cheer thee on thy way and assure thee of success.

Charity covereth a multitude of sins. If a brother or sister be naked, and destitute of daily food ; and one of you say unto them, Depart in peace, be ye warmed and be ye filled ; notwithstanding ye give them not those things which are needful for the body ; what doth it profit ?

Now, may He who is able send you forth into the world, "thoroughly furnished unto all good works," keep you from falling into vice and error, improve, strengthen, establish, and perfect you.

Be thou faithful unto death, and I will give thee a crown of life.

Farewell, ———. God speed thee.



The peculiar characteristics of this magnanimous Order are Charity and Hospitality ; therefore those who assume the responsibilities of Knights Templar, are bound by solemn vows to give alms to the poor and

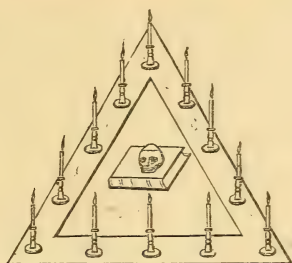
weary; to succor the needy, feed the hungry, clothe the naked, and bind up the wounds of the afflicted.

* * * * *

LESSON FROM THE HOLY EVANGELIST.

Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him. Now, the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now, when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth, as it is written of him; but woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.—MATT. xxvi. 14-25.

* * * * *



LESSON FROM THE HOLY EVANGELIST.

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death ; tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me ; nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What ! could ye not watch with me one hour ! Watch and pray, that ye enter not into temptation ; the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again ; for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then

cometh he unto his disciples, and saith unto them, Sleep on now, and take your rest ; behold the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going ; behold, he is at hand that doth betray me. And while he yet spake, lo ! Judas, one of the twelve, came, and with him a great multitude, with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he : hold him fast. And forthwith he came to Jesus, and said, Hail, Master ; and kissed him.—MATT. xxvi. 36-50.

An Emblem of Mortality.

* * * * *

LESSON FROM THE HOLY EVANGELIST.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person ; see ye to it. Then answered all the people, and said, His blood be on us and on our children. Then released he Barabbas unto them ; and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand ; and they bowed the knee before him, and mocked him, saying, Hail, king of the

Jews! And they spit upon him, and took the reed and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, A place of a skull, they gave him vinegar to drink, mingled with gall; and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots; that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there; and set up over his head his accusation, written, THIS IS JESUS THE KING OF THE JEWS.—MATT. xxvii. 24-37.

* * * * *



LESSON FROM THE HOLY EVANGELIST.

Although it is appointed unto all men once to die, yet the Scriptures inform us that the Saviour of the world arose from the dead, and ascended into heaven: there forever he is seated on the throne of

majesty on high ; and they also assure us, that all who have received him for their righteousness, and put their trust in him, shall rise to life everlasting.

In the end of the Sabbath, as it began to dawn, toward the first day of the week, came Mary Magdalene and the other Mary, to see the sepulchre. And behold there was a great earthquake ; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow : and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye : for I know that ye seek Jesus, which was crucified. He is not here ; for he is risen, as he said. Come, see the place where the Lord lay : and go quickly, and tell his disciples that he is risen from the dead ; and behold he goeth before you into Galilee ; there shall ye see him : lo ! I have told you. And they departed quickly from the sepulchre, with fear and great joy, and did run to bring his disciples word.

And as they went to tell his disciples, behold Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

And he led them out as far as Bethany ; and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy.

* * * * *



The following ode may be appropriately introduced during the ceremonies :

MUSIC—*Old Hundred.*

The rising God forsakes the tomb !
Up to his Father's court he flies ;
Cherubic legions guard him home,
And shout him welcome to the skies.

Break off your tears, ye saints, and tell
How high our Great Deliv'rer reigns ;
Sing how he spoil'd the hosts of hell,
And led the monster, Death, in chains.

Say live forever, wondrous King,
Born to redeem, and strong to save ;
Then ask the tyrant, "Where's thy sting ?
And where's thy vict'ry, boasting grave ?"

* * * * *

The *Pilgrim Penitent*, having performed his term at penance, is entitled to receive the rewards that await the valiant Templar.

* * * * *

LESSON FROM THE HOLY EVANGELIST.

And in those days Peter stood up in the midst of the disciples, and said (the number of the names together were about an hundred and twenty), Men and brethren, this scripture must needs have been fulfilled which the Holy Ghost, by the mouth of David, spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now, this man purchased a field with the reward of iniquity ; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem ; inso-much as that field is called, in their proper tongue, *Aceldama*, that is to say, *The field of blood*. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein ; and his bishopric let another take. Wherefore, of these men which have companied with us, all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth

their lots ; and the lot fell upon Matthias ; and he was numbered with the eleven apostles.—ACTS, i. 15-26.

* * * * *

The vacancy produced by the apostasy and death of Judas Iscariot being now filled, a hearty welcome is extended to the bosom of a society whose principles are designed to defend and protect the true and faithful among them.

* * * * *

The Sword, in the hands of a valiant and magnanimous knight, is endowed with the sublime qualities of Justice, Fortitude, and Mercy.

KNIGHTS OF MALTA.



THE Knights, or Hospitallers of St. John, afterward known as Knights of Rhodes, and finally called Knights of Malta, was a military religious Order, established about the commencement of the Crusades.

As early as 1048, some merchants from Amalfi, in Naples, being struck with the misery to which the pilgrims were exposed on their road to the Holy Land, obtained permission of the Caliph of Egypt to erect a church and build a monastery near the sight of the Holy Sepulchre at Jerusalem, which they dedicated to St. John the Baptist. They entertained all pilgrims that came for devotion, and cured the diseased among them. They became eminent for their devotion, charity, and

hospitality. St. John the Baptist, being then patron, they were called Brethren Hospitallers of St. John the Baptist of Jerusalem, to distinguish them from the Knights of the Holy Sepulchre. They took the black habit of the Hermits of St. Augustine, and on the left breast wore a cross of eight points. "In war they wore crimson, with a white cross, but in their monasteries, and on the day of their profession, the black garment only."

The Assembly is called a Council. The officers are, 1. COMMANDER; 2. GENERALISSIMO; 3. CAPTAIN GENERAL; 4. PRELATE; 5. SENIOR WARDEN; 6. JUNIOR WARDEN; 7. TREASURER; 8. RECORDER; 9. FIRST GUARD; 10. SECOND GUARD; 11. STANDARD-BEARER; 12. WARDER; 13. SENTINEL.

This Order must be conferred in an asylum of a legal Commandery of Knights Templar, or in a Council of the Order of Malta, regularly convened for the purpose, distinct from, and *after*, the Templar's Order.

Sufficient time should be devoted to conferring the Order, that it may be well understood.

PRAYER AT OPENING.

Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.

* * * * *



The following passages of Scripture are read by the Prelate during the ceremonies:

And when they were escaped, then they knew that the island was called Melita. And the barbarous people showed us no little kindness, for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the seas, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly; but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.—ACTS, xxviii. 1-6.

* * * * *

And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.—ST. JOHN, xix. 19.

* * * * *

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples, therefore, said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the prints of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days, again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust it into my side ; and be not faithless, but believing. And Thomas answered, and said unto him, My Lord and my God.—ST. JOHN, xx. 24–28.

CHARGE TO THE CANDIDATE.

SIR KNIGHT :—Having passed through the several degrees and honorary distinctions of our ancient and honorable institution—in your admission to the tessellated Masonic ground-floor—your ascent into the middle chamber—your entrance to the unfinished sanctum sanctorum—your regularly passing the several gates of the Temple—induction to the oriental chair—witnessing the completion and dedication of that superb model of excellence, the Temple, which has immortalized the names of our ancient Grand Masters, and the justly celebrated craftsmen : having wrought in the ruins of the first Temple, and from its sacred Royal Arch brought to light incalcu-

lable treasures and advantages to the craft : having duly studied into the way and manner of their concealment ; also having been engaged in the hazardous enterprise of traversing an enemy's dominions, and there convincing a foreign prince that truth is great and will prevail ; therefore, you are now admitted to a participation in those labors which are to effect the erection of a temple more glorious than the first, even that beauteous temple of holiness and innocence, whose pillars are Charity, Mercy, and Justice, the foundation of which is in the breast of every one who has tasted that the Lord is gracious : to whom you come as unto a living stone, disallowed indeed of men, but chosen of God, and precious.

And now, Sir Knight, we bid you welcome to all these rights and privileges, even to that disinterested friendship and unbounded hospitality which ever has, and we hope and trust ever will continue to adorn, distinguish, and characterize this noble order.

It will henceforth become your duty, and should be your desire, to assist, protect, and befriend the weary, way-worn traveller, who finds the heights of fortune inaccessible, and the thorny paths of life broken, adverse, and forlorn ; to succor, defend, and protect the innocent, the distressed, and the helpless, ever standing forth as a champion to espouse the cause of the Christian religion.

You are to inculcate, enforce, and practise virtue ; and amidst all the temptations which surround you, never be drawn aside from the path of duty, or forgetful of those due guards and pass-words which are necessary to be had in perpetual remembrance ; and

while one hand is wielding the sword for your Companion in danger, let the other grasp the mystic Trowel, and widely diffuse the genuine cement of Brotherly Love and Friendship.

Should calumny assail the character of a brother Sir Knight, recollect that you are to step forth and vindicate his good name, and assist him on all necessary occasions. Should assailants ever attempt your honor, interest, or happiness, remember, also, at the same time, you have the counsel and support of your brethren, whose mystic swords, combining the virtues of Faith, Hope, and Charity, with Justice, Fortitude, and Mercy, will leap from their scabbards in defence of your just rights, and insure you a glorious triumph over all your enemies.

On this occasion, permit me, Sir Knight, to remind you of our mutual engagements, our reciprocal ties; whatever may be your situation or rank in life, you will find those, in similar stations, who have dignified themselves, and been useful to mankind. You are therefore called upon to discharge all your duties with fidelity and patience, whether in the field, in the senate, on the bench, at the bar, or at the holy altar. Whether you are placed upon the highest pinnacle of worldly grandeur, or glide more securely in the humble vale of obscurity, unnoticed, save by a few, it matters not, for a few rolling suns will close the scene, when naught but holiness will serve as a sure pass-word to gain admission into that Rest prepared from the foundation of the world.

If you see a brother bending under the cross of adversity and disappointment, look not idly on,

neither pass by on the other side, but fly to his relief. If he be deceived, tell him the Truth; if he be calumniated, vindicate his cause; for although in some instances he may have erred, still recollect that indiscretion in him should never destroy humanity in you.

Finally, Sir Knights, as *memento mori* is deeply engraved on all sublunary enjoyments, let us ever be found in the habiliments of righteousness, traversing the straight paths of rectitude, virtue, and true holiness, so that having discharged our duty here below, performed the pilgrimage of life, burst the bands of mortality, passed over the Jordan of death, and safely landed on the broad shore of eternity, there, in the presence of myriads of attending angels, we may be greeted as brethren, and received into the extended arms of the Blessed Immanuel, and forever made to participate in his heavenly kingdom.

EXHORTATION AT CLOSING.

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breast-

plate of righteousness ; and your feet shod with the preparation of the gospel of peace ; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God.

TACTICS AND DRILL

FOR THE

USE OF COUNCILS OF KNIGHTS OF THE RED CROSS, AND COM-
MANDERIES OF KNIGHTS TEMPLAR.

BY SIR ORRIN WELCH,

Past Grand Commander of the State of New York.

COMMANDS.

1. Commands are of three kinds, viz. :—

The *cautionary* command, which is *Attention*.

The *preparatory* command, which indicates the move-
ment to be executed.

The command of *execution*, which causes the move-
ment to be executed—such as MARCH, HALT, &c.—and
should be more energetic and elevated than the others.

The *cautionary* and *preparatory* commands are dis-
tinguished by *italics* and those of *execution* by SMALL
CAPITALS.

POSITION.

2. Heels on the same line, as near each other as the
conformation of the man will permit ;

The feet turned out equally, and forming with each
other something less than a right angle ;

The knees straight, without stiffness ;

The body erect on the hips, inclining a little forward ;

The shoulders square and falling equally ;

The arms hanging naturally ;

The elbows near the body ;

The head erect and square to the front, without constraint ;

The chin drawn in ;

The eyes fixed straight to the front, and striking the ground about the distance of fifteen paces.

TO FORM LINES.

3. To form the lines for any purpose (except for escort), the S. W. will command,

Sir Knights—FALL IN.

4. At which, the Sir Knights will form in one rank, faced to the right (East), and in the order of height from right to left—the tallest man on the right, and the shortest man on the left.*

5. This being effected, the S. W. will command,

FRONT.

When the Sir Knights will face to the left.†

6. The S. W. will now command,

Right—DRESS.

When each Sir Knight will turn his head gently to the right, and place himself on a line with the Sir Knight next on his right, whose elbow he will lightly touch.‡

* The Sir Knights will invariably *Fall in* with swords at “*carry*.” [See Manual of the Sword, sec. 81.]

† Facing to the right and left will be executed as follows: Raise the right foot slightly, turn on the left heel, raising the toes a little, and then replace the right heel by the side of the left and on the same line.

‡ Sir Knights should take great care that the movement of the head does not derange the position of the body.

The movement of *left dress* will be executed by inverse means.

7. Seeing the Sir Knights properly aligned, the S. W. will command,

FRONT.*

When the head will resume the natural position.

8. The S. W. will now command,

From the Right—Count—Twos.

9. At this command, the Sir Knights will count from right to left, pronouncing distinctly, in the same tone, without hurry and without turning the head, *one, two*, according to the place which each one occupies.

10. The S. W. will now command,

Form Divisions. Right—FACE.

When the Sir Knights will all face to the right. No. two, after facing, will quickly place himself on the right of No. one,—the latter standing fast. Thus forming the Sir Knights into files of two abreast; No. one constituting the first division, and No. two the second.

11. The S. W. will command,

Officers—POSTS.

At this command, the officers will take their stations on the floor as follows:—The J. W. on the right of the second division, faced to the right; the St. Br., Sw. Br., and W. in line, facing the East, one pace to the left (West) of, and at right angles to, the line of Sir Knights—

* The command, FRONT, must invariably follow that of *right* or *left dress*, as soon as the alignment is perfected, and before any other command is given.

the Sw. Br. on the right and the W. on the left of the St. Br.*

12. The S. W. will now command,

Form lines for the Reception of the E. C. (or S. M.)

13. When the J. W. will command,

Second Division. By file left—MARCH.

At the command *March*, the Sir Knights in the second division will step off promptly†—the J. W. immediately changing direction to the left. Each Sir Knight, on coming up, will successively change direction at the same point as the J. W. The J. W. having taken four full paces, will again command,

By file left—MARCH.

And change direction as before. When he shall have arrived opposite the left file of the first division, he will command,

1. HALT. 2. FRONT.

And proceed to the left of his division,‡ and after placing the left file exactly opposite the S. W., who will have taken post on the right of his division, command,

Second Division. Left—DRESS.

14. The division being properly aligned, he will command,

FRONT.

And resume his post on the right of his division.

* Whenever the St. Br., Sw. Br., and W. move together, they will be under the command of the Sw. Br.

† Sir Knights will invariably step off with the left foot.

‡ In moving from one flank to the other, the officer will invariably pass in rear of the line.

15. While this movement is being executed, and as soon as the left file of the second division shall have passed the right of the first, the S. W. will take his post on the right of the latter, and command,

1. *First Division.* FRONT. 2. *Right—*DRESS. 3. FRONT.

16. The Sir Knights will thus be formed in two parallel lines, facing inward; the first division on the South side of the Hall, and the second division on the North; with the St. Br., Sw. Br., and W. at the foot of the lines, faced to the East. (See diagram 1.)

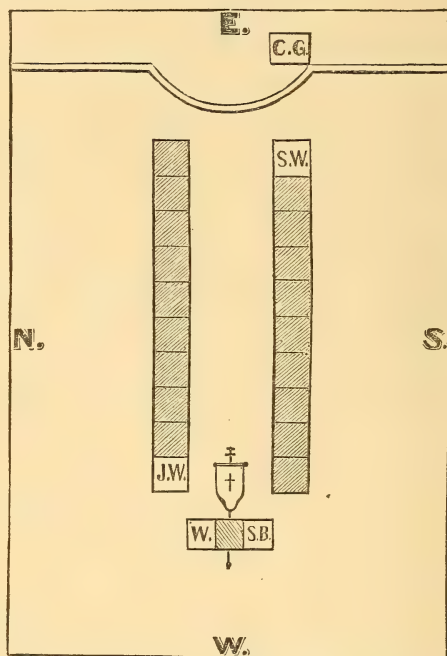


DIAGRAM No. 1.

17. The S. W. will now report to the C. G. that the lines are formed.

18. The C. G. will direct the J. W. to repair with the St. Br. and Sw. Br. to the quarters of the E. C., and inform him that the lines are formed and await his pleasure.

19. When the J. W. is addressed by the C. G., he will step well to the front, face to the East, and salute.*

20. The J. W. will now *about face*† and command,

Sir Knights Standard-Bearer and Sword-Bearer.

Left—FACE.

And facing to the left himself, will add,

Countermarch—By file right—MARCH.

When he will conduct them to the quarters of the E. C., and escort the E. C. and G. through the lines to the East.

21. The W. will announce their approach, when the C. G. will command,

Attention, Sir Knights. Form—CROSS (or Present Swords). [See Manual for the Sword.]

22. Having passed through the lines, the escort will

* All officers, when addressed by a superior, will salute with the sword, and remain in that position until they shall have received the commands of the officer addressing them, or until the communication between them shall be concluded.

† About face is executed as follows:—At the word *about*, the Sir Knight will turn on the left heel, bring the left toe to the front, carry the right foot to the rear, the hollow opposite to, and full three inches from the left heel—the feet square to each other.

At the word *face*, he will turn on both heels, raise the toes a little, and face to the rear—bringing, at the same time, the right heel by the side of the left.

return to its post by passing in rear of the first division.

23. To do this, the J. W., as soon as he shall have passed the right of the first division, will file to the right, and when he shall have passed to the rear of that division, again file to the right, and march to the foot of the lines, when, by again filing to the right, he will march the St. Br. and Sw. Br. to their posts on the right of the W.

24. On arriving at the post of the St. Br., the J. W. will step out of the line by a side step to the right, face to the West, and command,

1. HALT. 2. *Right*—FACE.

25. He will then *about face*; salute the E. C., and by a side step to the left, resume his post on the right of the second division.

26. The E. C. having taken his post, will now command,

Sir Knights. Carry—SWORDS.

INSPECTION AND REVIEW.

27. When *Inspection* and *Review* are to follow the above movement, the C. G. will command,

Attention, Sir Knights. Take distance from the East by the point of the Sword.

When each Sir Knight in the first and second divisions will detach his sword from the shoulder, drop the point to the left, and extend the right arm across the body, so that the right hand will rest against the left breast, the back of the hand to the front, the blade

extending horizontally across the breast of the Sir Knight next on his left.

28. The S. W. will immediately command,

First Division. Side-step to the left.

29. The J. W. will, at the same time, move promptly to the left of his division, caution the left file to stand fast, and command,

Second Division. Side-step to the right.

And resume his post.

30. The C. G. will now command,

MARCH.



When each Sir Knight (except the S. W. and the left file of the second division) will turn his head gently toward the East, and by a side-step, without turning the body, gain a distance equal to the length of the sword from the Sir Knight next toward the East;

when, if in the second division, he will bring the head to the front and resume the position of *carry swords*. The Sir Knights in the first division, having gained the required distance from the East, will turn the head to the West—turning it again to the front and bringing the sword to a *carry*, as soon as the Sir Knight next on the left shall have cleared the point.

31. The J. W. will align the second division so as to bring each file opposite the corresponding file of the first division.

32. In the execution of this movement, the St. Br., Sw. Br., and W. will retreat with the foot of the lines so as to retain their relative positions.

33. The E. C., accompanied by the G., will now pass down through the lines, inspecting the first division, and in returning to his post, inspect the second.

34. As the E. C. approaches the lines, the C. G. will command,

Attention, Sir Knights. Present—SWORDS.

35. As the E. C. passes, each Sir Knight will turn his sword between the thumb and fore-finger, so as to exhibit both sides of the blade.

36. On returning to his post, the E. C. will command,

Carry—SWORDS.

TO FORM TRIANGLE.

37. To form Triangle immediately after Inspection and Review, the C. G. will command,

1. *Second Division. Right—FACE.* 2. *By file left—MARCH.*

38. As soon as the J. W. shall have passed to the rear of the left file of the first division, the C. G. will again command,

By file left—MARCH.

And when the J. W. shall have arrived opposite the interval between the S. W. and the file next on his left, the C. G. will command,

By the left flank—Into line—MARCH.

When the Sir Knights in the second division will each turn to the left, and fill the intervals in the first division.

39. The Sir Knights in the second division will be careful, in marching, not to shorten or lengthen the intervals between the files, so that they will each arrive opposite their respective intervals in the first division at the same time.

40. The C. G. will now command,

Sir Knights. Right—DRESS.

When the J. W. will take post on the left of the line, and the Sir Knights dress upon the S. W.

41. Seeing the Sir Knights properly alinged, the C. G. will command,

From the right—Count—THREES.

When the Sir Knights will count from right to left, *one, two, three*—commencing with the file next on the left of the S. W.

42. The C. G. will then command,

Form Divisions. Right—FACE.

When each Sir Knight will face to the right. After facing, No. one will stand fast ; No. two will, by one

oblique step to the right and front, place himself on the right of No. one; No. three will take one full side-step to the right, and with the left foot place himself on the right of No. two. Thus forming the Sir Knights into files of three, abreast, faced to the right—No. one constituting the first division; No. two the second; and No. three the third.

43. The C. G. will now command,

Officers—POSTS.

When the officers will take their stations as follows:

The S. W. on the right of the first division;

The Sw. Br. on the right, the St. Br. in the centre,
and the W. on the left of the second division;

The J. W. on the right of the third division, each
faced to the right.

44. The C. G. will then command,

Close intervals—MARCH.

At this command, the first file of three men will stand fast. The other files will advance, and closing successively to about thirteen inches of the preceding file, will halt.

45. The C. G. will now command,

Form Triangle.

When the commandants of divisions will give the following commands:

46. The S. W.,

First Division. Countermarch, by file left.

47. The Sw. Br.,

Second Division. By file left.

48. The J. W.,

*Third Division. Mark Time.**

49. The preparatory commands having been given, the C. G. will add,

MARCH.

When the first and second divisions will step off simultaneously;—the first countermarching to the West, and the second filing to the North. The Sw. Br. will step one pace forward before changing direction, so as to clear the turning point of the first division.

50. As soon as the S. W. shall have arrived at the point upon which the base of the triangle is to rest, he will command,

1. *First Division.* HALT. 2. *Right—FACE.*
3. *Left—DRESS.* 4. FRONT.

51. When the Sw. Br. shall have arrived opposite the point upon which the left of his division is to rest, he will file to the left, and on arriving opposite the S. W., he will again file to the left, and march his division on a line at right angles to the first division—the right resting on the S. W.—when he will command,

1. *Second Division.* HALT. 2. FRONT.
3. *Right—DRESS.* 4. FRONT.

52. The third division will continue to *mark time* until the left file of the second division shall have

* To *Mark time*, make a semblance of marching, by advancing first one foot and then the other, without gaining ground.

changed direction to the North, when the J. W. will command,

Third Division. By file left—MARCH.

And conduct the division to its post—following immediately the left file of the second division. When he shall have arrived opposite the S. W., he will command,

1. *Third Division. HALT.* 2. *FRONT.* 3. *Right—DRESS.* 4. *FRONT.*

53. The C. G. will now command,

First Division, Left. Third Division, Right - Wheel—MARCH.

When the first division will wheel to the left, and the third to the right.

54. The left files of the wheeling divisions having arrived at a distance of three paces from each other, the C. G. will command,

HALT.

55. The S. and J. W. having aligned their divisions, the C. G. will command,

Return—SWORDS.

And announce to the E. C. that the Triangle is formed.

(See Diagram No. 2.)

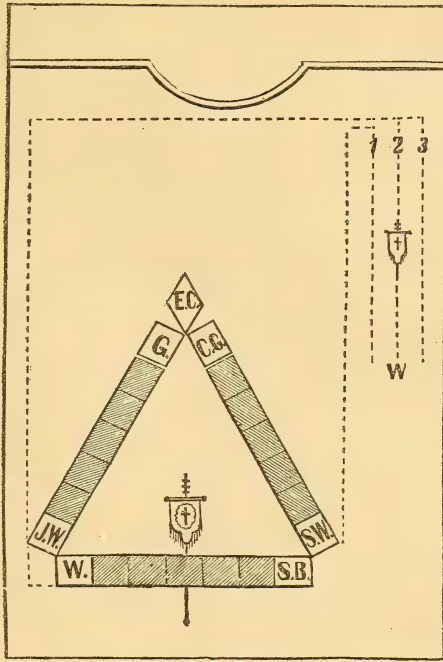


DIAGRAM No. 2.

TO DISPLAY THE SIR KNIGHTS IN ONE RANK, FACING THE EAST.

56. The lines being formed, as prescribed in sec. 16, the M. of P. will command,

Attention, Sir Knights, M. of C. and I. Display the Sir Knights in one rank, facing the East.

57. When the St. Br., Sw. Br., and W. will, under the direction of the Sw. Br., advance and place themselves

opposite to, and between the M. of C. and the left file of the second division.

58. The M. of C. will command,

1. *First Division. Right—FACE.*
2. *By file right.*

59. The M. of I. will, at the same time, pass to the left of his division, and command,

1. *Second Division. Left—FACE.*
2. *By file left.*

And place himself opposite the left file, and on a line with the St. Br., Sw. Br., and W., faced to the North.

60. This having been accomplished, the M. of P. will command,

MARCH.

When the first and second divisions will step off simultaneously, led by their respective commandants, and file to the right and left respectively.

61. When the left file of the first division and the right file of the second shall have arrived on the line occupied by the St. Br., Sw. Br., and W., the M. of P. will command,

1. HALT.
2. FRONT.
3. *On the centre—DRESS.*
4. FRONT.
5. *Return—SWORDS.*

(See Diagram No. 3.)

62. When Inspection and Review are to follow this movement, the M. of P. will command,

1. *Attention, Sir Knights. Draw—SWORDS.*
2. *Form lines for Inspection and Review.*

63. At this command, the M. of C. will move promptly to the left of his division, and command,

1. *First Division. Left—FACE. By file left.*

And place himself opposite the left file of his division, faced to the West.

64. At the same time, the M. of I. will move to the right of his division, and command,

1. *Second Division. Right—FACE.* 2. *By file right.*

And place himself opposite the right file of his division, faced to the West.

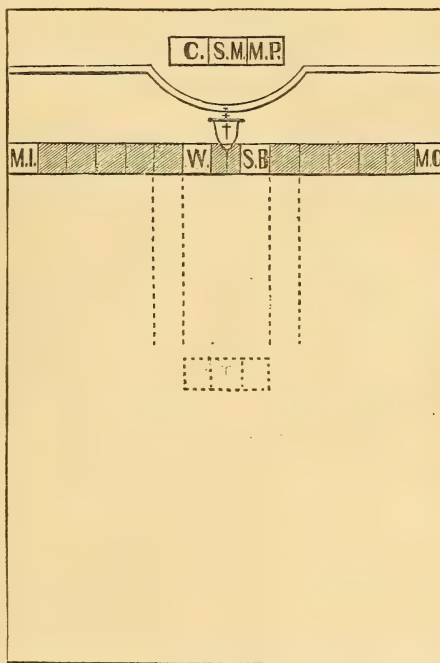


DIAGRAM NO. 3.

65. The St. Br., Sw. Br., and W. will now about face and place themselves between and on a line with M. of C. and I.

66. This being accomplished, the M. of P. will command,

MARCH.

67. When the M. of C. and I., St. Br., Sw. Br., and W. will march straight forward, followed by the first and second divisions—the former filing to the left and the latter to the right.

68. When the right file of the first division and the left file of the second shall have changed direction to the west, the M. of P. will command,

1. HALT. 2. FRONT.

69. At the command *front*, the first and second divisions will *inward* face; the St. Br., Sw. Br., and W. will advance one pace, and *about face*.

70. As soon as the divisions have faced inward, the M. of C. will resume his post on the right of the first division.

71. The divisions will now be aligned by their respective commandants, as prescribed for Reception of E. C.

TO FORM ESCORT.

72. The officer in command will cause the Sir Knights to form in one rank and count from the right by twos, the same as for the reception of E. C.; No. one constituting the first division and No. two the second; when he will command,

1. *Second Division. Three paces to the front*—MARCH.
2. *About*—FACE. 3. *Left*—DRESS.

73. The second division will be dressed so that each file will be opposite its corresponding file in the first.

74. Being ready to march, he will command,

1. *First and Second Divisions. Right and left*—FACE.
2. *Countermarch by files left and right*—MARCH.

75. At the first command, the first division will face to the right, and the second to the left.

76. At the second command, the first division will countermarch by the left and the second by the right; thus bringing the files of the two divisions abreast—No. two on the right of No. one.

77. Should the officer desire to separate the divisions, he will command,

From the centre extend—MARCH.

When the Sir Knights will, by side-steps to the right and left, gain an interval of three paces between the divisions, and then march straight forward.

78. Wishing to halt the escort and face the divisions inward, the officer will command,

1. HALT.
2. *Inward*—FACE.

MANUAL OF THE SWORD.

*Draw—SWORDS.**(Three motions.)*

79. (*First motion.*) At the word *Draw*, seize the scabbard with the left hand, grasp the sword with the right, and draw it two inches.

80. (*Second motion.*) At the word *Swords*, draw the sword from the scabbard, extend the right hand to the front, and drop the sword in the hollow of the elbow.

81. (*Third motion.*) Bring the right hand to the thigh, the elbow a little bent—holding the sword between the thumb and two fingers—the blade perpendicular—being the position of *Carry Swords*.

Present—SWORDS.

82. Raise the sword perpendicularly, the flat of the blade opposite the right eye, the guard at the height of the shoulder, and the elbow supported on the body.

Carry—SWORDS.

83. Extend the hand to the front, and replace the sword as in the second and third motions of *Draw Swords*.

SALUTE.



(*Two motions.*)

84. (*First motion.*) Same as *Present Swords*.

85. (*Second motion.*) Drop the point of the sword, by extending the arm so that the right hand may be brought to the side of the right thigh; the nails up; the elbow well back toward the body.

Carry—SWORDS.

86. Bring the sword to *Present*, and carry it to the right side, as prescribed in sec. 83.

Form—CROSS.*(Two motions.)*

87. (*First motion.*) Same as *Present Swords*.

88. (*Second motion.*) Carry the right foot about eighteen inches to the front, throwing the weight of the body upon it, the knee bent; at the same time, raise and extend the sword-arm, the back of the hand to the left, and cross the blade, about four inches from the point, with that of the Sir Knight directly opposite. This movement should be executed so that the planting of the foot and the crossing of the swords will be simultaneous

Carry—SWORDS.

89. Place the right foot by the side of the left, bring the sword to *Present*, and then resume the position of *Carry*.

*Return—SWORDS.**(Two motions.)*

90. (*First motion.*) Bring the sword to the position of *Present*, and seize the scabbard with the left hand, near its mouth.

91. (*Second motion.*) Drop the point, turn the head to the left and return the sword, bringing the head to the front and the hands to their natural position by the side.

CEREMONIES OF THE ORDER

FOR CONSTITUTING AND DEDICATING A COMMANDERY
AND INSTALLING ITS OFFICERS.

THE Sir Knights will assemble in the room where the ceremonies are to be performed, and open a Commandery. The Sir Knights form a triangle around the altar, and repeat the Lord's Prayer.

The jewels are then placed on the altar.

The Grand Captain-General will then say,

Right Eminent Grand Commander: A constitutional number of Knights Templar, duly instructed in the sublime mysteries of our Orders, and being desirous of promoting the honor of the same by aiding the cause of *humanity, knowledge, and virtue*, have applied to proper authority for a warrant or charter to constitute them a regular Commandery of Knights Templar and the Appendant Orders. The prayer of their petition having been granted, they are now assembled for the purpose of being legally constituted, and of having their officers installed in due and ancient form.

The Grand Commander will then direct the Grand Recorder to read the Charter; which being done, he will ask the members if they still approve of the officers named in the Charter: if they assent, the Grand Commander will declare:

By virtue of the high power and authority in me vested, I do now form you, my worthy brother knights, into a just and regular Commandery of Knights

Templar.—Henceforth you are authorized and empowered to form and open a Council of Knights of the Red Cross, a Commandery of Knights Templar, and a Council of Knights of Malta, of the Order of St. John of Jerusalem, and to perform all such things as may appertain to the same; conforming in all your doings to the laws and Constitution of the Grand Commandery under whose authority you act, and to the Constitution and Edicts of the Grand Encampment of the United States. And may the God of your fathers be with, guide, and direct you in all your undertakings.

The Prelate rises, and says:

From time immemorial, it has been customary for the Masonic fraternity to dedicate the different departments of our institution to different patrons. We dedicate our Lodges to St. John the Baptist, or the Evangelist; our Chapters to Zerubbabel; and our Commanderies to St. John the Almoner. We do this, not in that superstitious sense in which the brethren employ the term when they set apart their temples for the worship of their imaginary deities, nor in that high and solemn sense in which Christians dedicate their churches to the great Jehovah; but we do it simply to testify our respect and esteem for the character of those who have been so eminently beneficial to our institution, and that their examples may stimulate us to imitate their exalted virtues.

DEDICATION.

To our Most Eminent and Worthy Patron, St. John the Almoner, I do now solemnly dedicate this Commandery, by the name and title of.....Commandery, No.....; and may the God of all grace abundantly

bless you in your laudable undertaking, and may each one of its members so redeem his time, that he may receive the joyful invitation, "Enter thou into the joy of thy Lord."

Glory to God in the highest, and on earth peace, good-will toward men. Amen.

Response.—As it was in the beginning, is now, and ever shall be, world without end.

INSTALLATION.

The Eminent Commander elect is then presented to the Grand Commander by the Grand Captain-General, who says :

Right Eminent : I have the honor to present you Eminent Sir — —, who has been elected to the office of Eminent Commander of this (new) Commandery. I find him to be well skilled in our sublime mysteries, and observant of the noble precepts of our forefathers, and have, therefore, no doubt but he will discharge the important duties of his office with fidelity.

The Grand Commander then asks—Eminent : Are you ready to subscribe to the oath of office? On his answering in the affirmative, the Grand Commander will draw his sword, and hold it horizontally, the edge toward the Commander elect, who will place his left hand on the same, and his right hand on his left breast, and repeat as follows :

I, A. B., do solemnly promise, upon the honor of a Knight Templar, that I will, to the best of my knowledge and ability, faithfully discharge the various duties incumbent upon the office to which I have been elected ; that I will support and maintain the by-laws

of this Commandery, and the laws and constitution of the Grand Commandery, under whose immediate authority I act; also, the constitution and edicts of the Grand Encampment of the United States of America.

The Grand Commander will then address the Commander elect as follows:

Eminent Sir: Having been elected to the important and honorable station of Commander of this (new) Commandery, it is with unfeigned pleasure that I enter upon the discharge of the pleasing duty of installing you into your office. As the head of an institution founded upon the Christian religion and the practice of the Christian virtues, you will sensibly realize the great responsibility of the new relation in which you now stand to your brethren; and, I am fully persuaded, will so conduct the important interests about to be committed to your hands, as to reflect honor upon yourself and credit upon your Commandery. It now, Sir Knight, becomes my duty to propose certain questions to you, relative to your office, to which I must request unequivocal answers.

I. Do you solemnly promise, upon the honor of a Knight Templar, that you will redouble your endeavors to correct the vices, purify the morals, and promote the happiness of those of your brethren who have attained this magnanimous Order?

II. That you will never suffer your Commandery to be opened, unless there be present seven regular Sir Knights of the Order?

III. That you will not confer the Orders upon any one who has not shown a charitable and humane disposition; or who has not made a considerable proficiency in the foregoing degrees?

IV. That you will promote the general good of our Order, and, on all proper occasions, be ready to give and receive instructions, and particularly from the General and State Grand Officers ?

V. That, to the utmost of your power, you will preserve the solemnities of our ceremonies, and behave, in open Commandery, with the most profound respect and reverence, as an example to your brethren ?

VI. That you will not acknowledge or have intercourse with any Commandery that does not work under a constitutional Warrant or Dispensation ?

VII. That you will not admit any visitor into your Commandery who has not been knighted in a Commandery legally constituted, without his being first formally healed ?

VIII. That you will pay due respect and obedience to the instructions of the General and State Grand Officers, particularly relating to the several lectures and charges, and will resign the chair to them, severally, when they may visit your Commandery ?

IX. That you will support and observe the Constitution of the Grand Encampment and the General Regulations of the Grand Commandery under whose authority you act ?

X. That you will bind your successor in office to the observance of the same rules to which you have now assented ?

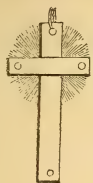
Do you submit to all these things ? and do you promise to observe and practise them faithfully ?

Assents.

TO THE EMINENT COMMANDER.

Eminent Sir : You will now permit me to invest you with this badge of your office : it is a Cross, surmount-

ed by *Rays of Light*. It is an appropriate and beautiful emblem of the sublime principles of this magnanimous and Christian Order of Knighthood. The Cross will remind you of Him who offered up his life as a propitiation for the sins of the world; and the refulgent rays that emanate from it, of those divine teachings and sublime precepts which He has left to guide and direct us in the paths of truth and holiness.



I present you the CHARTER of your Commandery. You will receive it as a sacred deposit, and never permit it to be used for any other purposes than those expressed in it, and safely transmit it to your successor in office.

I also commit to your hands the HOLY BIBLE, the Great Light in every degree of Masonry, together with the CROSS SWORDS. The doctrines contained in this sacred volume create in us a belief in the existence of the eternal JEHOVAH, the one only true and living God, the Creator and Judge of all things in heaven and on earth. They also confirm in us a belief in the dispensations of His providence. This belief strengthens our FAITH, and enables us to ascend the first step of the Grand Masonic Ladder. This FAITH naturally produces in us a HOPE of becoming partakers of the promises expressed in this inestimable gift of God to man, which hope enables us to ascend the second step. But the third and the last, being CHARITY, comprehends the former, and will continue to exert its influence when FAITH shall be lost in sight, and HOPE in complete enjoyment.

The CROSS SWORDS, resting upon the HOLY BIBLE, are to remind us that we should be "strong in the Lord, and in the power of His might;" that we should "put on the whole armor of God," to be able to wrestle suc-

cessfully against the principalities and powers, and spiritual wickedness in high places.

I also present to you the Constitution of the Grand Encampment of the United States of America; the Rules and Regulations of the Grand Commandery of this State, and the By-laws of your Commandery. You will frequently consult them yourself, and cause them to be read for the information of your Commandery, that all, being informed of their duty, may have no reasonable excuse to offer for the neglect of it.

And now, Eminent, permit me to induct you into the Chair of your Commandery, and, in behalf of the Sir Knights here assembled, to offer you my most sincere congratulations on your accession to the honorable station you now fill. It will henceforth be your special duty to preserve inviolate the Laws and Constitutions of the Order; to dispense justice, reward merit, encourage truth, and diffuse the sublime principles of universal benevolence. You will distribute alms to poor and weary pilgrims travelling from afar; feed the hungry; clothe the naked, and bind up the wounds of the afflicted. You will inculcate the duties of charity and hospitality, and govern your Commandery with justice and moderation. And finally, my brother, may the bright example of the illustrious heroes of former ages, whose matchless valor has shed undying lustre over the name of Knight Templar, encourage and animate you to the faithful performance of every duty.

SIR KNIGHTS: Behold your Eminent Commander. [*The Knights rise, and present arms.*] Recollect, Sir Knights, that the prosperity of your Commandery will as much depend on your support, assistance, and obedience, as on the assiduity, fidelity, and wisdom of your Commander.

The remainder of the officers are then duly qualified, by taking the oath of office, in the form and manner before stated. The Grand Captain-General then presents the Generalissimo.

TO THE GENERALISSIMO.



Sir: You have been elected Generalissimo of this Commandery. I now invest you with the badge of your office, which is a *Square*, surmounted by a *Paschal Lamb*. When beholding the lamb, let it stimulate you to have, at all times, a watchful eye over your own conduct, and an earnest solicitude for the prosperity of the kingdom of the blessed Immanuel, the spotless Lamb of God, who was slain from the foundation of the world.

The *Square* is to remind you that the institution of Freemasonry and the Orders of Knighthood were formerly governed by the same Grand Masters, and that the same principles of brotherly love and friendship should forever govern the members of both Orders. Your station, Sir Knight, is on the right of your Commander; your duty is to receive and communicate all orders, signs, and petitions; to assist your Commander in his various duties, and in his absence to preside in the Commandery. The exercise of all your talents and zeal will be necessary in the discharge of your various duties. I charge you, therefore, to be faithful to the Sir Knights with whom you are associated; put them often in remembrance of those things which tend to their everlasting peace. Finally, "preach to them the word; be instant in season and out of season; reprove, rebuke,

exhort with all long-suffering and doctrine ;” ever remembering the promise, “Be thou faithful unto death, and I will give thee a crown of life.”

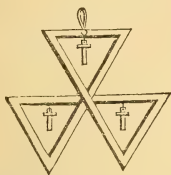
TO THE CAPTAIN-GENERAL.



Sir: You are elected Captain-General of this Commandery. I now invest you with the badge of your office, which is a *Level*, surmounted by a *Cock*. As the undaunted courage and valor of the cock stimulates him to conquer his competitor or yield himself a victim to the contest, so should you be stimulated to the discharge of every duty. You should have on “the breastplate of righteousness,” so that with patience and meekness you may travel on the *level* of humility, and be so supplied with divine grace as to prevent you from selling your God or denying your Master. Your station is on the left of your Commander. Your duty, among other things, is to see that the proper officers make all due preparation for the various meetings of the Commandery ; that the Council chamber and asylum are in suitable array for the introduction of candidates and the despatch of business. You are also to receive and communicate all orders issued by the Eminent Commander, through the officers of the line. You are to assist in Council, and, in the absence of your Commander and Generalissimo, you are to govern the Commandery. The distressed widow, the helpless orphan, and the innocent of the weaker sex, you are ever to assist and protect. But, above all, you are to stand forth, having your loins girt about with TRUTH, in defence of the Christian religion from all its enemies. And now I exhort you, that with fidelity you

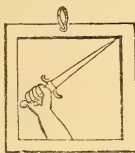
perform every duty; and "Whatsoever ye do, do heartily as to the Lord, and not unto men: continue in prayer, and watch in the same with thanksgiving;" ever bearing in mind the promise, "Be not weary in well-doing, for in due time you shall reap, if ye faint not."

TO THE PRELATE.



Sir: You are elected Prelate of this Commandery. I have the pleasure of investing you with this *Triple Triangle*, which is the badge of your office, and a beautiful emblem of the Eternal Jehovah. Your station is on the right of the Generalissimo; your duty is to officiate at the *altar*; to offer up prayers and oblations to Deity. The duties of your office are very interesting, and highly important, and will require your early and punctual attendance at every meeting. Your jewel is to remind you of the importance of the trust reposed in you; and may "He who is able, abundantly furnish you for every good work; preserve you from falling into error; improve, strengthen, establish, and perfect you;" and finally greet you with, "Well done, good and faithful servant: enter thou into the joy of thy Lord."

TO THE SENIOR WARDEN.



Sir: You are elected Senior Warden of this Commandery. I now invest you with the badge of your office, which is a *Hollow Square* and *Sword of Justice*. It is to remind you that, as the children of Israel marched in a hollow square, in their journey through the wilderness, in order to guard

and protect the *Ark of the Covenant*, so should you be vigilant in guarding every avenue from innovation and error. Let the sword of justice, therefore, be ever drawn to guard the Constitution of the Order. Your station is at the southwest angle of the triangle, and upon the right of the first division, and on the right of the whole when formed in line. You will attend *pilgrim warriors* travelling from afar, comfort and support *pilgrim penitents*, and recommend them, after due trial, to the favor and protection of the Eminent Commander. You will be assiduous in teaching your division their duties and exercises. You will, on all occasions, form the avenues for the approach and departure of your Commander, and prepare the lines for inspection and review. Let it be your constant care that the *warrior* be not deterred from duty, nor the *penitent* molested on his journey. Finally, "Let your light so shine before men, that they, seeing your good works, may glorify your Father which is in heaven."

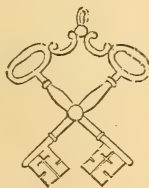
TO THE JUNIOR WARDEN.



Sir : You are elected Junior Warden of this Commandery. I now invest you with the badge of your office, which is an *Eagle and Flaming Sword*. It is to remind you to perform your various duties with *justice* and *valor*, having an eagle eye on the prosperity of the Order. Your station is at the northwest angle of the triangle, and on the left of third division, and on the left of the whole when formed in line. Your duty is to attend weary pilgrims, travelling from afar, conduct them on their journey, plead their cause, and, by

permission of the Eminent Commander, introduce them into the asylum. You will be careful that, in addition to the *sandals, staff*, and *scrip*, their whole preparation and deportment be such as shall cause them to be recognized as *children of humility*. Teach that "*Magna est veritas et prevalebit*" is the motto of our Orders : and although, in the course of their pilgrimage, they will often find the heights of fortune inaccessible, and the thorny path of life crooked, adverse, and forlorn ; yet, by faith and humility, courage, constancy, and perseverance in the great duties set before them in the gospel, they may gain admission into the *asylum* above ; there to enjoy the honor and rewards that await the *valiant soldiers* of the Lord Jesus Christ. Finally, be ye perfect, always abounding in the works of the Lord, that you may be a shining light in the world. A city that is set on a hill cannot be hid.

TO THE TREASURER.



Sir : You are elected Treasurer of this Commandery. I now invest you with the badge of your office. Your station is on the right of the Eminent Commander, in front. The qualities which should recommend a Treasurer are *accuracy* and *fidelity* ; accuracy, in keeping a fair and minute account of all receipts and disbursements ; fidelity, in carefully preserving all the property and funds of the Commandery, that may be placed in his hands, and rendering a just account of the same whenever he is called upon for that purpose. I presume that your respect and attachment to the Commandery, and your earnest solicitude for a good name, which is better

than precious ointment, will prompt you to the faithful discharge of the duties of your office.

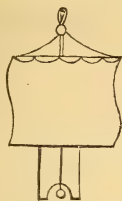
TO THE RECORDER.



Sir: You are elected Recorder of this Commandery. I now invest you with the badge of your office. Your station is on the left of the Eminent Commander, in front. The qualities which should recommend a Recorder are: *promptitude* in issuing the notifications and orders of his superior officers; *punctuality* in attending the meetings of the Commandery; *correctness* in recording their proceedings; *judgment* in discriminating between what is proper and what is improper to be committed to writing; *integrity* in accounting for all moneys that may pass through his hands; and *fidelity* in paying the same over into the hands of the Treasurer. The possession of these good qualities, I presume, has designated you as a suitable candidate for this important office; and I cannot entertain a doubt that you will discharge its duties beneficially to the Commandery and honorable to yourself. And when you shall have completed the record of your transactions here below, and finished the term of your probation, may you be admitted into the celestial *asylum* of saints and angels, and find your name recorded in the LAMB'S *Book of Life*.

TO THE STANDARD-BEARER.

Sir: You are elected Standard-Bearer of this Commandery. I now invest you with the badge of your office, which is a *Plumb*, surmounted by a *Banner*.



Your station is in the West, and in the centre of the second division. Your duty is to display, support, and protect the Standard of the Order which I now with pleasure confide to your valor. You will remember that it is our rallying-point in time of danger; and, when unfurled in a just and virtuous cause, you will never relinquish it to an enemy but with your life. Let, therefore, your conduct be such as all the virtuous will delight to imitate; let the refulgent rays which ever emanate from pure *benevolence* and *humility* diffuse their lustre on all around, that it may encourage and animate all true and courteous knights, and, at the same time, confound and dismay all their enemies.

TO THE SWORD-BEARER.



Sir: You are elected Sword-Bearer of this Commandery. I now invest you with the badge of your office, which is a *Triangle* and *Cross Swords*. Your station is on the right of the Standard-Bearer, and on the right of the second division, when formed in line. Your duty is to watch all orders and signals from the Eminent Commander, and see that they are promptly obeyed. You are also to assist in the protection of the banners of the Order, and with a heart livelily devoted to the principles of *Faith, hope, and charity*; with the mystic sword that is endowed with *justice* and *fortitude*, and tempered by *mercy*, in your hand, you may cast your eyes upon the standard, and remember that "*In*

hoc signo vinces" is an expressive motto of our Order, and consoling to the heart of every believer.

TO THE WARDER.



Sir: You are elected Warder of this Commandery. I now invest you with the badge of your office, which is a *Square Plate*, with a *Trumpet* and *Cross Swords* engraved thereon. Your station is upon the left of the Standard-Bearer, and upon the left of the second division, when formed in line. Your duty is to announce the approach and departure of the Eminent Commander; to post the Sentinels, and see that the asylum is duly guarded. You will, also, report all petitions from visitors and strangers, and communicate the orders of your superior officers; and I charge you to be punctual in your attendance at our meetings, and indefatigable in the discharge of your important duties: for, though yours is among the last offices in the Commandery, it is by no means the least in importance.

TO THE THREE GUARDS.



Sir Knights: You are appointed Captains of the Guards. I now invest you with your badge of office, which is a *Square Plate*, with a *Battle Axe* engraved thereon. Your post is that of honor as well as danger. You will, therefore, be vigilant, and *challenge* with spirit, *examine* with caution, *admonish* with candor, *relieve* cheerfully, *protect* with fidelity, and *fight* valiantly.

CHARGE TO THE COMMANDERY.

Sir Knights: To manage and conduct the concerns of a Commandery of Knights Templar with that promptitude, integrity, and skill which the institution demands, will require the exercise of all the talents and perseverance of its officers and members. Are any of you solicitous that your equals and inferiors should conduct themselves toward you with deference and respect? You will be sure to let no opportunity pass without furnishing them an example in your own conduct toward your superiors. The officers will recollect that those moral and religious duties and precepts which they, from time to time, so forcibly impress upon the minds of others, should by no means be neglected by themselves; as the most effectual way to insure success, is to let precept and example go hand in hand.

I would, therefore, exhort one and all of you to look well to the East, to the West, to the North, and to the South, and see that the *entering avenues* are strictly guarded, and that you suffer no one to pass the threshold of your asylum but the worthy *children* of *humility*; and, at the same time, that you suffer no one to walk among you disorderly, without admonition or reproof. While such is the conduct of the officers and members, you may rest assured that this valiant and magnanimous Order will forever flourish like the *green bay-tree*. And now, my worthy Sir Knights, I would address you in the language of David to his beloved city, "Peace be within thy walls, and prosperity within thy palaces." For my brethren and companions' sake, I will now say, *Peace be with the.*

The Grand Captain-General then proclaims the (new) Commandery in the following manner, viz. :

“In the name of the Grand Commandery of the State of....., I proclaim this (new) Commandery, by the name of.....Commandery, No....., to be legally constituted, consecrated, and the officers duly installed.”

After the necessary business is finished, the Commandery is closed.

BURIAL SERVICE

OF THE

Orders of Masonic Knighthood.

BY SIR JOHN L. LEWIS.

GENERAL REGULATIONS.

1. No Sir Knight can be buried with the funeral honors of Knighthood unless he be a Knight Templar, in regular standing.

2. It shall be the duty of the E. Commander to convene the Sir Knights of the Commandery, upon notice of the death of a Sir Knight, who may be entitled to receive funeral honors—upon request, made when living, or by his family after his decease—for the purpose of attending the funeral ceremonies.

3. Sir Knights, on such occasions, will attend in full uniform, pursuant to the regulations; their sword-hilts and the banner of the Commandery being suitably dressed in mourning.

4. On the coffin of the deceased Sir Knight will be placed his hat and sword; and, if an officer, his jewel, trimmed with crape.

5. The E. Commander will preside during the services, and, assisted by the Prelate, lead in the ceremonies, pursuant to the Ritual. If Grand Officers or Past

Grand Officers be present, they will be allotted a place in the procession according to their rank; and if the Grand Prelate, or a Past Grand Prelate, be present, he will take the place of the Prelate.

6. The Sir Knights will assemble at their Asylum, and march to the residence of the deceased, in the usual order of processions; the line being headed by the Warder, and the Officers being in the rear, according to rank—that is, the E. Commander last; the Prelate being preceded by the Holy Writings, carried on a cushion, and the arms and hat of the deceased borne in the rear of the E. Commander. On arriving at the house, the lines are opened, and the E. Commander passes to the front, and receives the body, placing the hat and sword on the coffin, as above directed.

7. The procession is then formed as before; the body, with the mourners and citizens present, being in the rear of the Sir Knights, and in front of the officers. If the services are performed at a church or place of public worship, the procession, on arriving, will enter in reversed order, the E. Commander and Prelate, with the other officers, preceding the body and mourners.

8. When the public or religious services are concluded, the face of the deceased will be uncovered, and the Sir Knights (or a detachment of them) will form the “cross of steel” over the body—the E. Commander, with the Prelate, being at the head of the coffin, and the other officers at the foot.

9. When more convenient or desirable, the part of the service, before going to the grave, as here indicated, may be performed at the house of the deceased, or be deferred till at the grave.

The Funeral Service of Knighthood will be conducted according to the following

RITUAL:

E. Commander. Sir Knights : In the solemn rites of our Order we have often been reminded of the great truth, that we were born to die. Mortality has been brought to view that we might more earnestly seek an immortality beyond this fleeting life, where death can come no more forever. The sad and mournful funeral knell has betokened that another spirit has winged its flight to a new state of existence. An alarm has come to the door of our Asylum, and the messenger was Death ; and none presumed to say to the awful presence : " Who dare approach ? " A pilgrim warrior has been summoned, and " there is no discharge in that war. " A burning taper of life, in our Commandery, has been extinguished, and none, save the High and Holy One, can relight it. All that remains of our beloved Companion Sir Knight lies mute before us, and the light of the eye, and the breathing of the lips, in their language of fraternal greeting, have ceased for us forever, on this side of the grave. His sword, vowed only to be drawn in the cause of truth, justice, and rational liberty, reposes still in its scabbard, and our arms can no more shield him from wrong or oppression.

The Sir Knights here return swords.

It is meet, at such a time, that we should be silent, and let the words of the Infinite and Undying speak,

that we may gather consolation from his revelations, and impress upon our minds lessons of wisdom and instruction, and the meetness of preparation for the last great change which must pass upon us all.

Let us be reverently attentive while Sir Knight, our Prelate, reads to us a lesson from the Holy Scriptures.

Prelate. Help, Lord! for the faithful fail from among the children of men.

Response. Help us, O Lord!

Pre. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.

Res. Hear us, O Lord!

Pre. The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit.

Res. Be nigh unto us, O Lord!

Pre. The Lord redeemeth the souls of his servants, and none of them that trust in him shall be desolate.

Res. Redeem us, O Lord!

Pre. For I will not trust in my bow, neither shall my sword save me.

Res. Redeem us, O Lord!

Pre. But God will redeem my soul from the power of the grave; for he shall receive me.

Res. Redeem us, O Lord!

Pre. Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Shall thy loving-kindness be declared in the grave? or thy faithfulness in destruction?

Res. Save us, O Lord!

Pre. We spend our years as a tale that is told. The days of our years are threescore years and ten ; and if, by reason of strength, they be fourscore years, yet is their strength labor and sorrow ; for it is soon cut off and we fly away. So teach us to number our days, that we may apply our hearts unto wisdom.

Res. Teach us, O Lord !

Pre. For he knoweth our frame. He remembereth that we are dust. As for man, his days are as grass. As a flower of the field he flourisheth ; for the wind passeth over it, and it is gone, and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him.

Res. Show mercy, O Lord !

Pre. We shall not all sleep, but we shall all be changed—in a moment, in the twinkling of an eye, at the last trump ; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written : Death is swallowed up in victory. O death, where is thy sting ? O grave, where is thy victory ?

Res. O death, where is thy sting ? O grave, where is thy victory ?

Pre. The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Res. Thanks be to God !

E. Commander. Shall the memory of our departed brother fade from among men ?

Res. It is cherished in our soul forever.

E. Com. Shall no record be left of his virtues and worth ?

Res. It is inscribed upon our hearts. It is written in our archives. The heart may cease to throb, and the archives may moulder and decay, but the tablets of the Recording Angel on high can never perish.

The Recorder here opens the Book of Records of the Commandery, on which a page is set apart, suitably inscribed, and says :

Thus it is written.

The Sir Knights uncover, and bow their heads.

E. Com. He was a true and courteous knight, and has fallen in life's struggle full knightly with his armor on, prepared for knightly deeds.

Pre. Rest to his ashes, and peace to his soul !

Res. Rest to his ashes, and peace to his soul !

Pre. Sovereign Ruler of the Universe ! into thy hands we devoutly and submissively commit the departed spirit.

Res. Thy will be done, O God !

The following HYMN will be sung :

Words by ROB. MORRIS, K. T.

Arranged by J. B. TAYLOR, K. T.

Pre - cious in the sight of Hea - ven,

Is the scene where Christians die; Souls with all their

sins for - giv - en, To the courts of glo - ry fly;

Ev' - ry sor - row, ev' - ry bur - den, Ev' - ry cross they

lay it down; Je - sus gives them rich - est guerdon,



Here above our brother weeping,
 Through our tears we seize this hope;
 He in Jesus sweetly sleeping,
 Shall awake to glory up.
 He has borne his cross in sorrow—
 Weary pilgrim all forlorn;
 When the sun shines bright to-morrow
 'Twill reveal his sparkling crown.

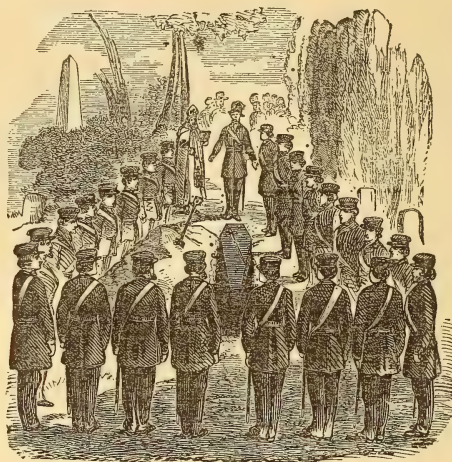
Knights of Christ! your ranks are broken;
 Close your front, the Foe is nigh!
 Shield to shield, behold the Token,
 As he saw it in the sky.
 BY THIS SIGN—so bright, so glorious,
 YOU SHALL CONQUER! if you strive,
 And, like him, though dead, victorious
 In the sight of Jesus live.

The following PRAYER will then be made by the Prelate: (or an extemporaneous Prayer may be made by him, or by any Clergyman present, as may be preferred.)

FATHER OF LIGHTS! in this dark and trying hour of calamity and sorrow we humbly lift our hearts to thee. Give us, we pray, that light which cometh

down from above. Thou hast mercifully said in thy holy Word, that the bruised reed thou wouldst not break ; remember in mercy, O Lord, before thee. [Be thou, at this hour, the Father of the fatherless and the widow's God. Administer to them the consolations which they so sorely need.] Cause us to look away from these sad scenes of frail mortality to hopes which lie beyond the grave, and bind us yet closer together in the ties of brotherly love and affection. While we see how frail is man, and how uncertain the continuance of our lives upon the earth, and are reminded of our own mortality, lead us, by thy grace and Spirit, to turn our thoughts to those things which make for our everlasting peace ; and give us a frame of mind to make a proper improvement of all the admonitions of thy providence, and fix our thoughts more devotedly on thee, the only sure refuge in time of need. And at last, when our earthly pilgrimage shall be ended, "when the silver cord shall be loosed, and the golden bowl be broken," oh wilt thou, in that moment of mortal extremity, be indeed *Immanuel*—Christ with us. May the "lamp of thy love" dispel the gloom of the dark valley, and we be enabled, by the commendations of thy Son, to gain admission into the blessed Asylum above, and in thy glorious presence, amidst its ineffable mysteries, enjoy a union with the spirits of the departed, perfect as is the happiness of heaven, and durable as the eternity of God. Amen !

Res. Amen, and Amen, and Amen !



The procession will then form, and march to the place of interment in the same order as before.

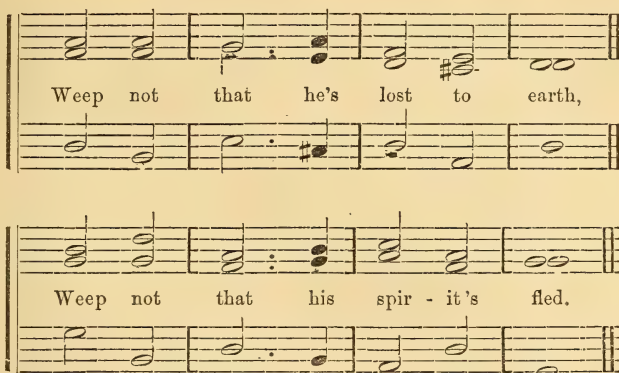
On arriving at the place, while forming in order, a suitable dirge or the following hymn may be sung :

AIR—PLEYEL'S HYMN.

Arranged by J. B. TAYLOR.

Soft - ly, sad - ly, Bear him forth

To his dark and si - lent bed ;



By our trials, hope, and fear;
 By our anguish keenly felt,
 Let us trust God will be near,
 When we're at his altar knelt.

This, our brother, gone before,
 May we in remembrance keep,
 Hoping, as time passes o'er,
 We shall meet where none e'er weep.

Sadly now we leave his form,
 In the tomb to moulder still;
 Hoping, in th' eternal morn,
 Christ his promise will fulfil.

One last look—one parting sigh;
 Ah, too sad for words to tell:
 Yet, though tears now dim each eye,
 Hope we still, and sigh farewell!

On reaching the grave, the Sir Knights will form a triangle around it, the base being at the foot, the E. Commander and Prelate being at the head of the grave, and the friends and relatives at the foot, and the services will thus proceed :

Pre. Sir Knights, there is one sacred spot upon the earth where the footfalls of our march are unheeded, our trumpets quicken no pulse and incite no fear, the rustling of our banners and the gleam of our swords awaken no emotion—it is the silent city of the dead, where we now stand. Awe rests upon every heart, and the stern warrior's eyes are bedewed with feelings which never shame his manhood. It needs no siege, nor assault, nor beleaguering host to enter its walls. We fear no sortie, and listen for no battle-shout. No warder's challenge greets the ear, nor do we wait awhile with patience for permission to enter.

Hither must we all come at last, and the stoutest heart and the manliest form that surrounds me will then be led a captive, without title or rank, in the chains of mortality and the habiliments of slavery to the King of Terrors.

But if he has been faithful to the Captain of his Salvation—a true Soldier of the Cross ; if he has offered suitable gifts at the shrine of his departed Lord, and bears the signet of the Lion of the tribe of Judah, then may he claim to be of that princely house, and to be admitted to audience with the Sovereign Master of Heaven and Earth. Then will he be stripped of the chains of earthly captivity, and

clothed in a white garment glistening as the sun, and be seated with princes and rulers, and partake of a libation, not of death and sorrow, but of that wine which is drank forever new in the Father's kingdom above.

We cannot come here without subdued hearts and softened affections. Often as the challenge comes which takes from our side some loved associate—some cherished companion in arms, and often as the trumpet sounds its wailing notes to summon us to the death-bed, and to the brink of the sepulchre, we cannot contemplate “the last of earth” unmoved. Each successive death-note snaps some fibre which binds us to this lower existence, and makes us pause and reflect on that dark and gloomy chamber where we must all terminate our pilgrimage. Well will it be for our peace, then, if we can wash our hands, not only in token of sincerity, but of every guilty stain, and give honest and satisfactory answers to the questions required.

The sad and solemn scene now before us stirs up these recollections with a force and vivid power which we have hitherto unfelt. He who now slumbers in that last, long, unbroken sleep of death, was our brother. With him have we walked the pilgrimage of life, and kept watch and ward together in its vicissitudes and trials. He is now removed beyond the effect of our praise or censure. That we loved him, our presence here evinces, and we remember him in scenes to which the world was not witness, and where the better feelings of humanity were exhibited without disguise. That he had faults and

foibles, is but to repeat what his mortality demonstrates—that he had a human nature, not divine. Over those errors, whatever they may have been, we cast, while living, the mantle of charity; it should, with much more reason, enshroud him in death. We, who have been taught to extend the point of charity, even to a foe, when fallen, cannot be severe or merciless toward a loved brother.

The memory of his virtues lingers in our remembrance, and reflects its shining lustre beyond the portals of the tomb. The earthen vase which has contained precious odors will lose none of its fragrance though the clay be broken and shattered. So be it with our brother's memory.

The Junior Warden then removes the sword and hat from the coffin, which last will then be lowered into the grave, while the Prelate repeats as follows:

Pre. "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die." To the earth we commit the mortal remains of our deceased brother, as we have already commended his soul to his Creator, with humble submission to Divine Providence. (*Here cast some earth on the coffin.*) Earth to earth (*here cast again*), ashes to ashes (*here cast more earth*), dust to dust, till the morn of the resurrection; when, like our arisen and ascended Redeemer, he will break the bands of death, and abide the judgment of the great day. Till then, friend, brother, Sir Knight,

farewell! Light be the ashes upon thee, and “may the sunshine of Heaven beam brightly on thy waking!”

Res. Amen, and Amen, and Amen!

The Junior Warden then presents the sword to the E. Commander, who says:

E. Com. Our departed brother Sir Knight was taught, while living, that this sword, in his hands, as a true and courteous knight, was endowed with three most estimable qualities;—its hilt with *fortitude* undaunted; its blade with *justice* impartial; and its point with *mercy* unrestrained. To this lesson, with its deep emblematical significance, we trust he gave wise heed. He could never grasp it without being reminded of the lively significance of the attributes it inculcated. He has borne the pangs of dissolving nature—may we trust that it was with the same fortitude that he sustained the trials of this passing existence. To his name and memory be justice done, as we hope to receive the like meed ourselves; and may that mercy unrestrained which is the glorious attribute of the Son of God, interpose in his behalf to blunt the sword of Divine justice, and admit him to the blessed companionship of saints and angels in the realms of light and life eternal!

Res. Amen, and Amen, and Amen!

The Senior Warden then presents a cross to the Prelate, who says:

Pre. This symbol of faith—the Christian's hope and the Christian's trust—we again place upon the breast of our brother, there to remain till the last trumpet shall sound, and earth and sea yield up their dead. Though it may, in the past history of our race, have been perverted at times into an ensign of oppression, and crime, and wrong, though it may have been made the emblem of fraud, and superstition, and moral darkness, yet its significance still remains as the badge of a Christian warrior. It calls to mind Gethsemane and its sorrowful garden; the judgment-hall of Pilate, and the pitiless crown of thorns; Golgotha and Calvary, and their untold agonies, that fallen man might live and inherit everlasting life. If an inspired Apostle was not ashamed of the Cross, neither should we be. If he gloried in the significance of the truths it shadowed forth, so ought we to rejoice in it as the speaking witness of our reliance beyond the grave. May this hope of the living have been the anchor to the soul of our departed brother—the token to admit him to that peaceful haven “where the wicked cease from troubling, and the weary are at rest.”

Res. Amen, and Amen, and Amen!

The Prelate then casts the Cross into the grave, and continues :

Pre. The orders of Christian Knighthood were instituted in a dark period of the world's history, but their mission was high and holy. To succor and protect the sorrowing and destitute, the innocent and oppressed, was their vow and their life-long

labor and duty. For long, long years, they well and nobly performed their vows and did their devoirs. In those rude ages, the steel blade was oftener the arbiter of justice than the judgments of judicial tribunals or the decrees of magistrates. So long as the Templars adhered to their vows of poverty, they were virtuous and innocent, and their language was, in truth—"Silver and gold have I none, but such as I have, give I unto thee." But, with the accession of wealth and civil power, they were tempted and fell from their high estate, and their possessions attracted the cupidity, and their prowess incurred the hatred of the despots of those times. When the martyred De Molay had perished, and the Order was proscribed, they united with the Fraternity of Free and Accepted Masons, and returned to their primitive simplicity of manners; and a rough habit, coarse diet, and severe duty, was all that was offered to their votaries.

In our land we have perpetuated only the distinctive rites with the appellations and regulations of the defenders of the Holy Sepulchre—the early champions and Soldiers of the Cross—and this as a guerdon of merit, not a badge of rank. The sword, in our hands, is more as a symbol of the duties we are vowed to fulfil, than as an instrument of assault or defence. We claim to exercise practical virtues in the holy bonds of our confraternity, in humble imitation of those renowned knights of the olden time; for there is still, in this refined age, innocence to be guarded, widowed hearts to be relieved of their burdens and orphanage to be protected from the

chill blasts of a wintry world. And to be true and courteous is not limited to any age or clime.

Our brother, whose cold and lifeless remains have just been committed to the earth, was one of our fraternal band, bound by the same ties and pledged to the same duties. To his bereaved and mourning friends and relatives we have but little of worldly consolation to offer, but we do tender them our heartfelt sympathies. And if the solemn and interesting ceremonies in which we have been engaged have not pointed to them a higher hope and a better consolation, then all our condolences would be in vain.

Sir Knight Companions, let us pray :

Almighty and most merciful God ! we adore thee as the Sovereign Ruler of all events, both in time and for eternity. As it hath pleased thee to take from our ranks one dear to our hearts, we beseech thee to bless and sanctify unto us this dispensation of thy providence. Inspire our hearts with wisdom from on high, that we may glorify thee in all our ways. May we have thy divine assistance, O most merciful God ! to redeem our misspent time ; and in the discharge of the important duties thou hast assigned us, in our moral warfare here below, may we be guided by faith and humility, courage and constancy, to perform our allotted pilgrimage acceptable in thy sight, without asking a remission of years from thee. And when our career on earth is finished, and the sepulchre appointed for all the living receives our mortal bodies, may our souls, disengaged from their cumbrous dust, flourish and

bloom in eternal day, and enjoy that rest which thou hast prepared for thy good and faithful servants, in thy blessed Asylum of peace beyond the vails of earth. All which we ask through the mediation of our Redeemer, King of kings, and Lord of lords. Amen!

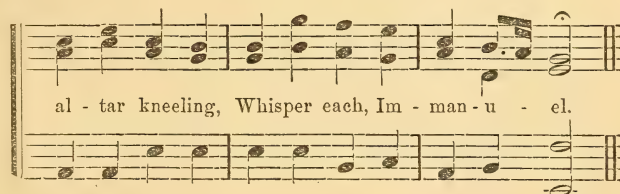
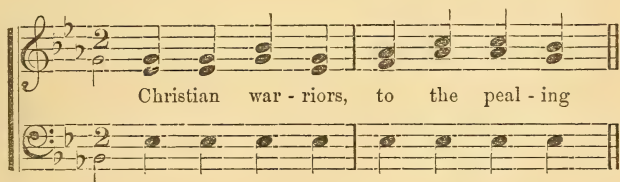
Res. Amen, and Amen, and Amen!

E. Com. Attention, Sir Knights!

The lines are then formed, and the Cross of Steel made over the grave, and the following hymn is sung:

AIR—MOUNT VERNON.

ARRANGED BY J. B. TAYLOR.



When the watch and ward are over,
Guarding the Asylum well,
Smiles of peace around them hover,
At thy name, Immanuel.

When the matin-notes are ringing,
Cheerfully from mount and dell,
Strength for warfare still is springing
From thy name, Immanuel.

When some deed of emprise sharing,
Deeds like those traditions tell,
Prompts each knight to noble daring,
'Tis for thee, Immanuel.

When death's fearful damps are stealing,
And is breathed the last "Farewell!"
All the brighter world revealing
Thou shalt come, Immanuel!

The Sir Knights may then escort the friends of the deceased to their home, or return to their Asylum, as may be expedient.

CEREMONIES

FOR THE USE OF THE GRAND COMMANDERY AT THE
INSTALLATION OF ITS OFFICERS.

WHEN about to proceed to the ceremony of installation, the acting Grand Commander will select some competent Sir Knight to officiate as Grand Marshal, under whose direction the officers elect will retire to the ante-room. The altar will then be placed immediately in front of the presiding officer, and the jewels of office will be placed upon it. The Grand Commander will then direct the Grand Marshal to introduce the Grand Officers elect, and display them by single line facing the East, in order of seniority, G. C. on the right and G. W. on the left. Which having been accomplished, the Grand Marshal, addressing the presiding officer, will say :

R. E. Grand Commander: I here present before you these Eminent Sir Knights, who, having been duly elected to preside over and conduct the business of this Grand Commandery for the ensuing year, now declare themselves ready to enter upon the duties of their several stations.

The Grand Commander will then rise, call up the Grand Commandery, and address the officers elect in these words :

E. Sir Knights: Before proceeding to invest you with the honors and responsibilities of your several offices, it becomes my duty to administer to you the obligation of office. Do you severally consent to take upon yourselves that obligation?

They bow in token of assent. The Grand Marshal will then cause each Sir Knight in the line of officers elect, occupying the odd number from the right of the line, to draw his sword, dropping it to the left to a horizontal position. The Sir Knight on his left will lay his left hand upon the sword, then each place his right hand upon his left breast, and repeat after the Grand Commander the following

VOW OF OFFICE.

I,, do solemnly promise and vow, that I will maintain and support the Constitution of the Grand Encampment of Knights Templar of the United States of America, the Statutes and Regulations of the Grand Commandery of the State of, and that I will, to the best of my ability, faithfully discharge the duties of the office to which I have been elected.

The Grand Marshal will then conduct the Grand Commander elect to a position in front of the altar, and, addressing the presiding officer, will say :

R. E. Grand Commander : I present to you E. Sir, who has been elected to the office of Grand Commander, and who now declares himself ready for installation.

The presiding officer will then say :

Attention, Sir Knights ! Uncover. Let us unite with Sir Knight our Prelate in an invocation to the Throne of Grace.

The Prelate will pronounce the following, or some other appropriate

PRAYER.

Almighty Father! Source of light and life, from whom cometh down every good and perfect gift; thou who wast aforetime, art now, and ever shalt be, world without end. We approach thy holy presence with deep humility, acknowledging our manifold transgressions, and imploring a continuance of that tender mercy which has preserved us from the dangers that surround our walk through life.

Inasmuch, O Father, as thou hast promised when two or three are gathered together in thy name to be with them, we would beseech thee to shed the light of thy blessing on our present Conclave, and grant that all its purposes and all its acts may redound to thy glory, and to the hastening of the day when all the nations of the earth shall learn thy name, and bless the sacrifice of Immanuel.

Be pleased, out of thine infinite mercy, to look upon and bless these thy servants who are about to be invested with power to rule over and govern our Order; incline their hearts to follow after thee; endue them with wisdom, with fortitude, with constancy, and with courage, to maintain the precepts of thy holy religion, causing their good works so to shine before men that others, seeing them, may bless thy Holy name.

Be with each of us here assembled, guide us in all our acts, mercifully forgive our many sins, and teach us so to bear the Cross, that we may finally merit the Crown of Eternal Life, through the merits of our Divine and ascended Saviour.

OUR FATHER, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth

as it is in heaven. Give us this day our daily bread : and forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil ; for thine is the kingdom, and the power, and the glory, forever. Amen.

The Grand Commandery will be covered, and the presiding officer will deliver the following

CHARGE TO THE GRAND COMMANDER.

Right Eminent Sir : Having been chosen by the partiality of the Sir Knights assembled in Annual Conclave to the most exalted station in their power to bestow, I offer you my sincere congratulations upon your elevation to that distinguished position, and with great pleasure invest you with the jewel of your office.

The Grand Marshal will place the jewel on the left breast of the Grand Commander.

Your long and intimate acquaintance with the rules of our Order, and with the duties of Christian Knighthood, render it unnecessary for me to recapitulate them at this time. Suffer me, however, to remind you, that the high honors of your office are accompanied by weighty responsibilities. While, in all things pertaining to your command, your authority will at all times be respected and your orders cheerfully obeyed, yet it is expected that you will not only have a watchful care over the interests of the Order in your jurisdiction, and enforce a prompt obedience to its rules and regulations, but that you will feel called upon to exemplify in your daily walk and conversation the excellent tenets of our profession ; that your ears will never be closed to the cry of the widow and the orphan, and that you will not

turn aside from injured innocence and the wayfaring brother in distress. Maintain with unfailing care the Statutes and Regulations; and in your respect for law, cause all others to find the strongest incentive to obedience of all your lawful commands.

Be pleased, R. E. Sir, to approach the East.

Sir Knights, behold your Grand Commander.

The Sir Knights are here ordered to present Swords.

Grand Commander, behold your Grand Commandery.

The Grand Commandery will now be seated, and should the new Grand Commander desire to offer any remarks, this is the appropriate time.

At their conclusion, the Grand Marshal will present the remaining Grand Officers for installation, which may be done by the Grand Commander in person, or he may waive his right in favor of the Sir Knight previously officiating; in either case the following Charges will be delivered.

CHARGE TO THE DEPUTY GRAND COMMANDER.

V. E. Sir: The duties of the important station to which you have been elected are of such a nature as to require the application of your utmost skill, a complete knowledge of the Ritual and of the Statutes and Regulations governing this Grand Commandery; for you are the immediate representative of the Grand Commander, and in case of unforeseen casualty to him—which God forbid!—you are to enter upon his functions and assume his responsibilities. The elevated position you are thus called to undertake demands a corresponding zeal and devotion on your part, which I doubt not you will ever be found ready to exercise. I now invest you with the

jewel of your office, and will only remind you, in conclusion, that you are henceforward on duty, and that the faithful soldier and valiant knight sleep not at their posts.

CHARGE TO THE GRAND GENERALISSIMO.

E. Sir : Having been elected to the important station of Grand Generalissimo, I take great pleasure in completing that ceremony by investing you with the appropriate jewel of your office. Your station is on the right of the Deputy Grand Commander, and the exercise of all your talents and zeal will be necessary in the discharge of your various duties. In the absence of your superior officers, the command will devolve upon you. I charge you, therefore, to be faithful to your associates ; put them often in remembrance of those things which tend to their everlasting peace ; be instant in season and out of season ; reprove, rebuke, exhort, with all long-suffering and doctrine, ever remembering the promise, "Be thou faithful unto death, and I will give thee a crown of life."

CHARGE TO THE GRAND CAPTAIN-GENERAL.

E. Sir : The office of Grand Captain-General, to which you have been elected, is one of the most important in the gift of the Grand Commandery, and I trust that, in investing you with the jewel of your office, I also remind you how necessary it is that you should apply yourself with all diligence to the duties that devolve upon you.

Your station is on the left of the Grand Commander, and you are to assist him and your associate officers in council, and in their absence to govern the Grand Commandery. You are to have in charge the Grand Asylum,

and see that it is in suitable array for the dispatch of business. Improve your opportunities in extending knightly courtesy and hospitality to all true and faithful Knights, and in the preservation of harmony within the bounds of our jurisdiction. And whatsoever ye do, do it heartily, as unto the Lord, and not unto men: continuing fervent in prayer, watching therein with thanksgiving; ever bearing in mind the promise, "Be not weary in well-doing, for in due season ye shall reap, if ye faint not."

CHARGE TO THE GRAND PRELATE.

E. Sir: To your lot has fallen the sacred duties of the office of Grand Prelate, and in discharge of my duty I invest you with the appropriate jewel thereof. Your station will be on the right of the Grand Generalissimo, and your duty there to attend to the religious duties, as well of our Grand Conclaves as of our public ceremonies. The duties of your office are very interesting and highly important, and will require your punctual attendance at every meeting; and may He who is able, abundantly furnish you for every good work, preserve you from falling into error, improve, strengthen, establish, and perfect you, and finally greet you with—"Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

CHARGE TO THE GRAND SENIOR WARDEN.

E. Sir: You have been elected Senior Warden in this Grand Commandery, and I now invest you with the jewel of your office. Your station is at the southwest angle of the triangle, and on the right of the first division. It will be your special care to form the

avenues for the approach and departure of the Grand Commander, and to prepare the lines for inspection and review. Let it be your constant care that the warrior be not deterred from duty, nor the penitent molested on his journey. Finally, "Let your light so shine before men, that they, seeing your good works, may glorify our Father which is in heaven."

CHARGE TO THE GRAND JUNIOR WARDEN.

E. Sir: Having been elected Grand Junior Warden, I now invest you with the jewel of your office. Your station is at the northwest angle of the triangle, and on the left of the third division. Your duty will be to attend on all wayfaring knights, and, if found worthy, to introduce them, on the order of the Grand Commander, into the Asylum. While you are enjoined to see that they are provided with sandals, scrip, and staff, you are also to keep a watch over your own actions, making them such as befit a child of humility. Truth is mighty, and those who are guided by it shall ultimately prevail. Be ye, therefore, perfect, always abounding in the work of the Lord, that you may be a bright and shining light in the world—a city set on a hill, that cannot be hid.

CHARGE TO THE GRAND TREASURER.

Eminent Sir: You have been elected Treasurer of the Grand Commandery, and I now invest you with the official jewel of your station, which is on the right, in front of the Grand Commander. The qualities that should especially distinguish the incumbent of your station are accuracy and fidelity ;—accuracy, in keeping

a fair and minute account of all receipts and disbursements; fidelity, in carefully preserving all the property and funds of the Grand Commandery that may lawfully come into your hands, and rendering a just account of the same whenever called upon for that purpose. Your respect for and attachment to this Grand Commandery, and the great Order of which it is the organ, will doubtless stimulate you to a zealous, faithful, and prompt discharge of the trust confided to you.

CHARGE TO THE GRAND RECORDER.

Eminent Sir: By the suffrages of the Grand Commandery you have been chosen Grand Recorder, and I now invest you with the badge of your office. In selecting a person to discharge the duties of this most important trust, the Sir Knights have unquestionably been guided by a belief that you possess in a large degree the qualities that should distinguish a Grand Recorder, which are promptitude in issuing the notifications of his superior officers, punctuality in attending the meetings of the Grand Commandery, correctness in recording their proceedings, integrity in accounting for all moneys that may pass through his hands, and fidelity in paying the same over to the Grand Treasurer; and I cannot doubt your resolve to discharge these important duties with benefit to the Grand Commandery, and with honor to yourself. Your station, to which you will now repair, is on the left of the Grand Commander, in front.

CHARGE TO THE GRAND STANDARD-BEARER.

Eminent Sir: To you has been awarded the distinction of Grand Standard-Bearer, and I now invest you with the jewel appropriate to that office. Your station is in the West, and in the centre of the second division. Your duty is to display, support, and protect the banner of our Order, which I now place in your official custody. You will remember that, as in the olden time, it is our rallying point in time of danger; that as, on the fields of Palestine, the beauseant rarely gave back in time of battle, so now, when unfurled in the great cause of humanity, it is for you to see that it is never relinquished to an enemy but with your life. Let, therefore, your conduct be such that the virtuous will delight to imitate it; let the refulgent rays that ever emanate from pure benevolence and humility, diffuse their lustre on all around you, that it may animate and encourage all true and courteous Knights, and confound and dismay their enemies.

CHARGE TO THE GRAND SWORD-BEARER.

Eminent Sir: Having been elected Grand Sword-Bearer, I now invest you with the jewel of your office. Your station is on the right of the Grand Standard-Bearer, and on the right of the second division. Your duty is to watch all orders and signals from the Grand Commander, and see that they are promptly obeyed. You are also to assist in the protection of the banners of our Order, and with a heart warmly devoted to the principles of Faith, Hope, and Charity; with the mystic sword that is endowed with justice and fortitude, and tempered by mercy, in your hand, you may cast your

eyes upon the standard, and remember that "*In hoc signo vinces*" is an expressive motto of our Order, and consoling to the heart of every believer.

CHARGE TO THE GRAND WARDER.

E. Sir: The Grand Commandery have selected you to fill the office of Warder, and I now invest you with the badge of your station. Your station is upon the left of the Grand Standard-Bearer, and upon the left of the second division. Your duty is to observe the orders of the Grand Commander, to announce his approach and departure, as well as that of all visiting Sir Knights who may be admitted to the privileges of our conclaves. You will therefore observe the virtue of punctuality, and by a strict observance of your important duties merit, not only the honor now conferred upon you, but the commendation of all Sir Knights who may participate in your official courtesy.

CHARGE TO THE GRAND SENTINEL.

Sir —: You have been elected to the responsible station of Grand Sentinel, and I now invest you with the jewel appropriate to your office. It would be difficult to over-estimate the importance of the functions with which you are thus invested. Holding the post of danger, and therefore that of honor, your vigilance should be sleepless, your courage undaunted, and your courtesy beyond question. See to it that the avenue of approach be strictly guarded, that your courage keep all enemies at bay, while the valiant and true acknowledge in you the kind welcome due to the valiant Soldiers of the Cross.

The Grand Marshal will then make the following

PROCLAMATION.

In the name and by authority of the Grand Commandery of Knights Templar of the State of New York, I proclaim the officers thereof duly elected and installed.

The Grand Prelate will then conclude the ceremonies by the following

CHARGE AND INVOCATION.

Sir Knights: Having now elected your officers, and inducted them with appropriate ceremony into their several stations, you cannot be insensible to the duties of respect and obedience you owe them. It would indeed be a sorry compliment to your knowledge of our Order, could it be supposed that you will fail in rendering them, collectively and individually, the weight of your influence in the discharge of the functions with which you have formally invested them. For, while in one sense they are but your agents, their success or failure will redound to your credit or blame as you yourselves shall prove ready to second their lawful undertakings, and by your prompt obedience set an example of loyalty to the constituents you represent. The past history of this Grand Commandery is a bright and open page, undimmed by any record but such as befits the gallant and true. Unquestioning fealty to the constitutions and edicts of our national organization, a warm and generous support of the office-bearers chosen to represent us before the world, and a strict adherence to the statutes and regulations of our Order, have thus far been its distinguishing characteristics; and it now re-

mains for you to continue the record, and hand down to your successors the glorious renown acquired by your predecessors. That you will earnestly strive so to do, I cannot doubt, and I fervently pray that He who is a strong tower and defence to those who put their trust in him may have you in his holy keeping, and bless all your laudable endeavors.

Finally, my brethren, be strong in the Lord, and in the power of his might. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, the helmet of salvation, and the sword of the Spirit, which is the Word of God.

Peace be to the brethren, and love, with faith from God the Father and the Lord Jesus Christ. Amen.

Response. So mote it be.

FORMS OF COMPLAINT AND AP- PEAL, ETC.

THE first step to be taken toward a knightly trial of a Sir Knight is, of course, to prefer charges, or make a complaint. The important requisites of a complaint are, that it should be brief, and yet comprehensive, clearly defining the nature of the offence charged, and accurately specifying the time, place, and circumstances of its commission. It may be in this form:

COMPLAINT.

To the E. Commander and Sir Knights of Commandery, No. ...:

Sir Knight A. B. is hereby charged with immoral and unknighly conduct:

First Specification.—That the said A. B., on the day of, 18.., in the public street, at, in the county of, was in a state of intoxication, from the use of strong and spirituous liquors, in violation of his duty as a Sir Knight, and to the scandal and disgrace of the Order and Knighthood.

Second Specification.—That the said A. B., on the... day of, 18.., at aforesaid, and at various other times and places, in the year 18.., was intoxicated with strong and spirituous liquors, although admonished therefor by the E. Commander and Sir Knights of this Commandery, in violation of his duty as a Sir Knight, to the great scandal and disgrace of the Order; and it

is therefore demanded, that the said A. B. be dealt with therefor, according to the law and usage of Masonic Knighthood.

S. L.,

Dated, 18..

COMPLAINT (*in another form*).

To the E. Commander and Sir Knights of
Commandery, No. . . :

Sir Knight C. D. is hereby charged with immoral and unknighly conduct:

First Specification.—That the said C. D., on the day of, 18.., at, in the county of, in the presence and hearing of Bro. or Sir Knight E. F., and others, spoke and declared of Sir Knight G. H. these words in substance: That the said G. H. was a dishonest man; that he was a knave and a cheat, and that he was a liar, to the great injury of the said G. H., and to the common scandal and disgrace of our Knightly Order.

Second Specification.—That the said C. D., on the day of, 18.., at aforesaid, in the presence and hearing of Mr. Y. Z., and others, publicly spoke and declared of the said G. H., who was not present, that he, the said G. H., was a dishonest man, a knave, a cheat, and a liar, in violation of the duties of the said C. D. as a Sir Knight, to the great injury of the said G. H., and to the common scandal and disgrace of our Knightly Order; and it is therefore hereby demanded, that the said C. D. be put upon trial therefor.

S. L.,

Dated, 18..

These forms might be indefinitely multiplied, but these will be sufficient to show the manner and importance of specifying time, place, and circumstances, constituting the offence.

This charge (that contained in the first form will hereafter be followed) having been presented in open Commandery, and received, the E. Commander thereupon appoints a committee of three to hear and try the same, which is entered upon the minutes. The charges need not be entered, but the nature of them should be. It is then the duty of the Recorder immediately to serve upon the accused a copy of the charges, with the following notice annexed:

NOTICE OF CHARGES.

Sir Knight A. B.: Take notice, that the within (or foregoing) is a copy of the charges preferred against you at a stated Sir Knights' convocation of Commandery, No. .., held on the day of....., inst., and that Sir Knights R. S., T. U., and V. W., were thereupon appointed a committee to hear and try the same.

P. Q., *Recorder.*

Dated, 18..

Should the committee determine, at the time the charges are preferred (and it is recommended that they should in all cases, if possible), when and where they will meet for trial, the Recorder may add to the above notice the following: "and that they will meet for that purpose on the inst., at seven o'clock p. m., at the Asylum of Commandery, No. ..; at or before which time you are required to answer said charges."

In case the accused absent himself, so that the charges cannot be personally served, the copy may be transmitted to him by mail, if his residence be known; if not, after a reasonable time, and after diligent inquiry, the Recorder should report the fact to the Commandery, for their further action. In all cases the prosecutor or Recorder should take care that the accused be served with notice of the time and place of meeting of the committee for trial, at the time of service of the charges.

The charges being served, it is the first duty of the accused, if he has an objection to any of the committee, to make his challenge, that the E. Commander, if satisfied that there is ground for it, may supply the vacant place by another appointment. It is recommended, however, that if there be reasonable objection, or probable cause therefor be manifest, that the member of the committee challenged remove all question by resignation.

The tribunal being properly constituted, it is next the duty of the accused to answer the charges. As this must be in every case equivalent to the well-known plea of "Not Guilty," it is scarcely necessary to furnish a form; yet, for the sake of making up a complete record, in cases of appeal, one is subjoined:

ANSWER.

C. D., in person, denies the charges made against him, and every matter and thing contained in the several specifications of the same, and demands trial thereon.

Of course this answer will vary according to the facts of each case. One specification may be admitted and another denied. The charge and specifications may be admitted, and matters set up in extenuation or excuse.

Assuming the answer to be a denial, the issue is formed, and the parties proceed to trial. To procure the attendance of witnesses on either side, some process may be necessary. If the witness be not a Knight, his attendance must, of course, be voluntary; but a Knight is bound to obey a summons. This may be issued by any E. Commander of a Commandery, and in the following form :

SUMMONS FOR WITNESS.

To Sir Knight I. J. : You are hereby summoned and required to attend as a witness before the committee appointed for the trial of A. B., on certain charges preferred against him, on the day of, instant, at .. o'clock P. M., at the Asylum of Commandery, No., and there to testify the truth according to your knowledge.

K. L., *E. Commander.*

Dated, 18..

This may be made to answer for several witnesses by inserting their names, and adding the words "and each of you" after the word "you." The Sir Knight disobeying such a summons may be proceeded against as in case of disobedience to any other summons. For this purpose the person serving it should note upon it when and how it is served.

The committee, having met for trial, should organize; that is to say, one of their number (and usually the first named) should preside, though they may choose another for that purpose; and another of them should be chosen to act as their Clerk, and keep the minutes of their proceedings. A copy of the resolution under which they

were appointed, together with their appointment, should be furnished them by the Recorder. They should keep minutes of their proceedings, which may be in this form :

MINUTES OF COMMITTEE.

The committee appointed for the trial of A. B., on the charges a copy of which is hereto annexed (marked A), assembled at the Asylum of Commandery, No. ..., onday evening, the day of, 18..., pursuant to the following resolution (copy resolution) :

Present : R. S., T. U., and V. W., committee. R. S. officiated as Chairman, and V. W. was chosen Clerk.

The charges were then read by Sir Knight S. L., Clerk, together with the answer of Sir Knight A. B.

Sir Knight B. requested that P. S., Esq., an attorney, and not a Knight, should examine the witnesses on his behalf, and assist him in his defence. The committee decided against his request, but further decided that he might employ the services of any Sir Knight to assist him in defence ; to which Sir Knight B. took an exception. He then employed Sir Knight N. O. to assist him as counsel. Sir Knight O. objected to the form of the charges as being vague and uncertain ; but the committee decided them to be sufficient ; to which Sir Knight O. took an exception.

Sir Knight E. F. was then introduced as a witness, and testified as a Sir Knight as follows :

I am acquainted with Bro. A. B. ; I saw him on street, in on the day of last ; I was on the opposite side of the street ; he appeared to be much intoxicated ; (objection was made to the "appearance" of the accused, but it was overruled, and an exception

taken) ; he was there for about half an hour ; he reeled as he walked, etc.

On cross-examination, Sir Knight E. F. further testified : I know that Sir Knight B. had been sick, etc.

The committee then adjourned to meet at the same place, onday evening, the of, 18.., at 7 o'clock.

.....*day evening*,, 18..

The committee met pursuant to adjournment. Present: all the committee and Sir Knight A. B., and his counsel, Sir Knight O.

Sir Knight T. U. officiated as Chairman.

Mr. H., C. was then introduced as a witness by, and stated as follows :

I was in on the day of, inst., etc.

The proofs on the part of the complainant here rested.

Sir Knight O., on behalf of Sir Knight A. B., then produced the affidavit of Mr. J. B., sworn to before, to which objected, on the ground that Mr. B. should be produced for cross-examination.

The committee sustained the objection on that ground, and Sir Knight O. took an exception.

Mr. B. was then produced, and then consented that his affidavit might be read, which was read accordingly, and is hereto annexed (marked B).

..... then cross-examined Mr. B., who stated as follows, etc.

The proofs being closed, after hearing both parties, the committee decided to meet again on the..... day of, inst., to determine on their report.

.....*day*,, 18..

The committee again met by themselves, and after consultation, decided upon their report, a copy of which is hereto annexed, together with the testimony and proceedings had before them, and notified the parties thereof.

(Signed by the Committee.)

These minutes have been given in this extended form because they present a convenient way of stating certain facts and proceedings on trial. Thus the statement of formal objections, and the grounds of them, together with the decision thereon of the committee (which should always be stated), as here set forth; also, that the acted as prosecutor; that the employment of an attorney, not being a Sir Knight, was not permitted, but that the accused was permitted to have counsel; that the first witness testified in his character as a Knight Templar, and that the second witness not being a Knight, made his statement merely, no oath being administered to either; that the testimony is taken down in the words of the witness, and of course in the first person as he spoke; that the precise point objected to is stated; that the time and place of each adjournment are noted; that a sworn affidavit was not admitted, because no opportunity was given for cross-examination; and finally, that the committee met alone, and decided upon their report, and then gave notice to the parties; all of which may furnish useful hints to those engaged in such trials, without further comment; it being presumed that the usual forms of such proceedings, and the ordinary rules of evidence, are understood, and will be observed. It is at the option of the committee whether they will admit any one to be present but the parties and witnesses testifying; but on all such

occasions none but Knights should be admitted, except the witness not a Knight, and while testifying.

As the form of the notice given to the parties by the committee may be desired, it is here given, and may be as follows :

NOTICE OF DECISION.

To Sir Knight S. L. and Sir Knight A. B. :

You will each take notice, that we have agreed upon and signed our report, in the matter of charges against Sir Knight A. B., referred to us, by which we have found the charges sustained, and Sir Knight A. B. guilty thereof; and that the expenses of the proceedings be paid by him; and that we shall present the report to Commandery, No...., at its stated conclave, on the of, instant.

(Signed by the Committee.)

Dated, 18..

The trial being concluded, and the report thus agreed upon, the committee will have it drawn up in form for the action of the Commandery. This report need not, in the first place, contain anything but the facts found, and the conclusions arrived at thereon by the committee. These conclusions, like those of any other committee, should be in the form of resolutions, for the definite action of the Commandery. Should the Commandery, on the report coming in, desire to hear the testimony read, or any of the decisions stated, it will be the duty of the committee to comply, and to make full report of the testimony and their proceedings, if required.

The report may be in the following form:

REPORT OF COMMITTEE.

To the E. Commander and Sir Knights of Commandery, No.:

The committee appointed for the trial of Sir Knight A. B., on charges of intoxication, heretofore preferred in this Commandery, respectfully report :

That they met at the Asylum of this Commandery, on day evening, the of last past, and proceeded to hear and try the matters referred to them.

That objections were presented to Sir Knight T. U., one of their number, which they overruled, and also refused to permit Sir Knight A. B. to appear by counsel not being a Knight, and thereupon Sir Knight N. O. appeared for him. That objections were made to the charges, which were overruled.

That they proceeded to take testimony (in the course of which they decided not to admit a sworn affidavit), and Sir Knight E. F., Mr. H. C., and Mr. J. B. were examined as witnesses.

That they held three meetings, the last of which was for the purpose of agreeing upon and preparing their report. That from the testimony before them they find the following facts:

1. That Sir Knight A. B. was intoxicated with strong and spirituous liquors, in a public place, at, on the day of, 18..

2. That Sir Knight A. B. has been at least twice intoxicated in a public place, in aforesaid, within two weeks previous to the said day of, 18..

They therefore recommend the adoption of the following resolutions:

Resolved, That the charges of intoxication against Sir Knight A. B., made and presented to this Commandery on the day of, 18.., are sustained, and that he is guilty of the said charges.

Resolved, That Sir Knight A. B. be and he is hereby suspended from this Commandery, and from the rights and privileges of Masonic Knighthood, for the space of three months from this date.

The charges and expenses of the committee amount to the sum of dollars, which they adjudge that Sir Knight A. B. shall pay; of all which they have notified and Sir Knight A. B.

All of which is respectfully submitted,

R. S.	} Committee.
T. U.	
V. W.	

Dated, 18..

If the resolutions be adopted, the Recorder of the Commandery should transcribe them on his minutes, together with the adjudication as to charges and expenses. The resolutions, however, are subject to the action of the Commandery, who may reverse the decision of the committee; or, if sustained, may amend the resolution as to the penalty by increasing or diminishing it. Should the resolutions be adopted (and for this purpose a majority vote is sufficient, unless the by-laws provide differently), and the accused be absent from the Commandery, it is the duty of the Recorder to furnish him immediately with a copy of the resolutions, and of the award as to expenses, with a notice, which may be in this form :

NOTICE OF JUDGMENT.

To Sir Knight A. B. : Take notice, that the foregoing is a copy of resolutions adopted by Commandery, No. .., at their conclave held at their asylum on the day of, instant, together with a copy of the award made by the committee as to expenses.

P. Q., *Recorder.*

Dated, 18..

Thus have been presented the ordinary proceedings, from complaint to judgment, on a knightly trial, on charges preferred *in a Commandery*. Some of them may be found practically unnecessary; but the complaint, minutes, and report are deemed important, and should be substantially followed in every case. In all cases the decision of the Commandery is final, unless an appeal be taken from it to the Grand Commandery. In these cases a report will be made to the Grand Commandery, and the minutes, with the report of the committee annexed, filed in the office of the Grand Recorder, and notice given to the parties by the Recorder.

APPEALS.

The subject of Appeals next claims our attention, and we shall still follow the form of proceedings after a trial on charges preferred in a Commandery against a member. Where a party is intending to appeal, it is advisable that he give notice of it immediately, which may be in the following form :

NOTICE OF APPEAL.

To P. Q., Recorder of Commandery, No. . . :

Take notice, that I appeal from the action of said Commandery, on the day of, 18.., in passing sentence of suspension on me for three months, to the Grand Commandery of the State of, on the grounds to be stated in my appeal. A. B.

Dated, 18..

On receiving this notice, the Recorder of the Commandery will transmit to the Grand Commandery a copy of the minutes of proceedings, embracing the evidence, with a copy of the report to the Commandery annexed, all duly attested and certified; and by carefully observing these directions it may always be done promptly. This, if filed with the Grand Recorder, may be furnished to the Grand Commandery, or its Committee on Appeals, when desired. The appellant should next prepare his appeal, which may be in this form :

APPEAL.

To the Grand Commandery of Knights Templar of the State of :

The undersigned hereby appeals to you, from the decision of Commandery, No., made, 18.., in adjudging him guilty of, etc. (stating the offence as in the decision of the Commandery), and in passing sentence of suspension on him for three months, and he specifies the following as the ground of his appeal :

1. That T. U., one of the committee on his trial, was incompetent to act, having been present at the meeting

of said Commandery when the charges were preferred, and voted for their reference (or other reasons may be assigned).

2. That the committee and the Commandery erred in deciding that P. S., Esq., should not be allowed to assist the undersigned in his defence.

3. That the second specification of the charges is vague and uncertain.

4. That testimony as to appearances of intoxication was improperly received.

5. That they erred in rejecting the sworn affidavit of J. B.

6. That the proofs in the case were not sufficient to warrant the finding of the committee or of the Commandery.

7. That the Commandery erred in passing the resolution of suspension by a majority vote.

All of which appears by the papers, proceedings, and evidence in the case to which reference is hereby made.

Dated, 18..

A. B.

A copy of this appeal should be served on the Recorder of the Commandery, and also a copy on the Grand Recorder. Within ten days an answer should be made to the appeal by the subordinate Commandery. As, in most cases, this is merely taking issue, the form of an answer on appeal may be unnecessary, yet one is subjoined as follows:

ANSWER TO APPEAL.

.....Commandery, No., answers the appeal of A. B., and says:

That the said Commandery denies that there is any error in the proceedings of said Commandery, or of the

committee appointed for the trial of the said A. B.; and further says, that the decision of said Commandery in said case is sustained both by the law and evidence therein applicable thereto.

Dated , 18..

S. L., *Recorder.*

This is very general; and if a specific denial is deemed necessary—taking issue upon each of the grounds of appeal, and assigning reasons therefor—it may be made after the foregoing form in commencement, and adding thereto as follows:

Because the said Commandery says, as to the first ground of appeal, etc.

And because the said Commandery says, as to the second ground of appeal, etc.

The case being thus fairly brought up on appeal, the Grand Commandery may hear the same, either by oral argument, or the appeal and answer thereto may be made sufficiently full to call attention to all the points in the case, and the reasons therefor. If the Recorder of the Commandery shall have omitted a transcript of the proceedings of the Commandery, and the same be required to make the case perfectly understood, the Grand Commander may make an order in this form:

ORDER ON APPEAL.

OFFICE OF THE GRAND COMMANDER OF KNIGHTS }
 TEMPLAR OF THE STATE OF..... }

....., 18..

To the E. Commander and Sir Knights of.....Commandery, No.....:

Sir Knight A. B. having duly appealed from the decision of your Commandery, made on the, 18..,

suspending him for three months, you are hereby required to transmit to the E. Grand Recorder, by the hand of your Recorder, under seal of your Commandery, a transcript of all the proceedings of your Commandery in the case of the said A. B., from the time of the presentation of the charges against him until, and including, the final action of your Commandery thereon, with the several dates thereof, together with all papers and documents relating thereto not heretofore returned, within days from the receipt of this order by you.

Given under my hand and private seal, on the day and year first above written.

....., *Grand Commander.*

From the foregoing general forms and directions, sufficient may be gathered to apply to every case of knightly discipline and trial, between any parties and whatever may be the decision. To have extended the forms, or adapted those given to every varying charge, would be great labor without adequate benefit, and especially in the great variety of charges. It should be remarked that, when the charges are based upon a section of the Statutes and Regulations, or of the Commandery by-laws, it should be plainly and distinctly referred to.

Should the accused admit the charges when served upon him, proof of such admission or confession will be all that the committee are required to have made, and they will make up their minutes and report accordingly, adapting the foregoing forms.

If the accused fails to appear and answer the charges, after personal service, the committee may proceed, after taking proof of such service, to take proof of the charges; and in such case the E. Commander should

appoint some Sir Knight to appear for him. The minutes and report in such cases should be full, and the forms given can readily be modified to suit such a state of facts.

APPEAL TO THE GRAND ENCAMPMENT.

In case of appeal to the Grand Encampment, the following form may be substantially adopted :

To the Grand Encampment of Knights Templar of the United States :

The undersigned, your petitioner, respectfully represents, that on or about the day of, 18.., charges for immoral and unknighly conduct (stating the general nature of the charges) were preferred against him by Sir Knight S. L., in.....Commandery, No....., under the jurisdiction of the Grand Commandery of Knights Templar of the State of, and such proceedings were thereupon had in the said Commandery, that your petitioner was adjudged by the same Commandery guilty of the offence so charged against him, and was therefore adjudged to (state the penalty imposed). That from such determination and sentence, or judgment, your petitioner appealed to the said Grand Commandery, and thereupon such proceedings were had in and by said Grand Commandery, that afterward, and on or about the day of, 18.., the said determination and sentence or judgment were in all things affirmed (state the decision in fact given on the appeal), by the Grand Commandery; and now your petitioner, feeling himself aggrieved by the action and determination of the said Grand Commandery, in the premises, and being advised that the same are erroneous, appeals therefrom to the Grand Encampment

of the United States, and specifies, among other grounds of error therein, the following :

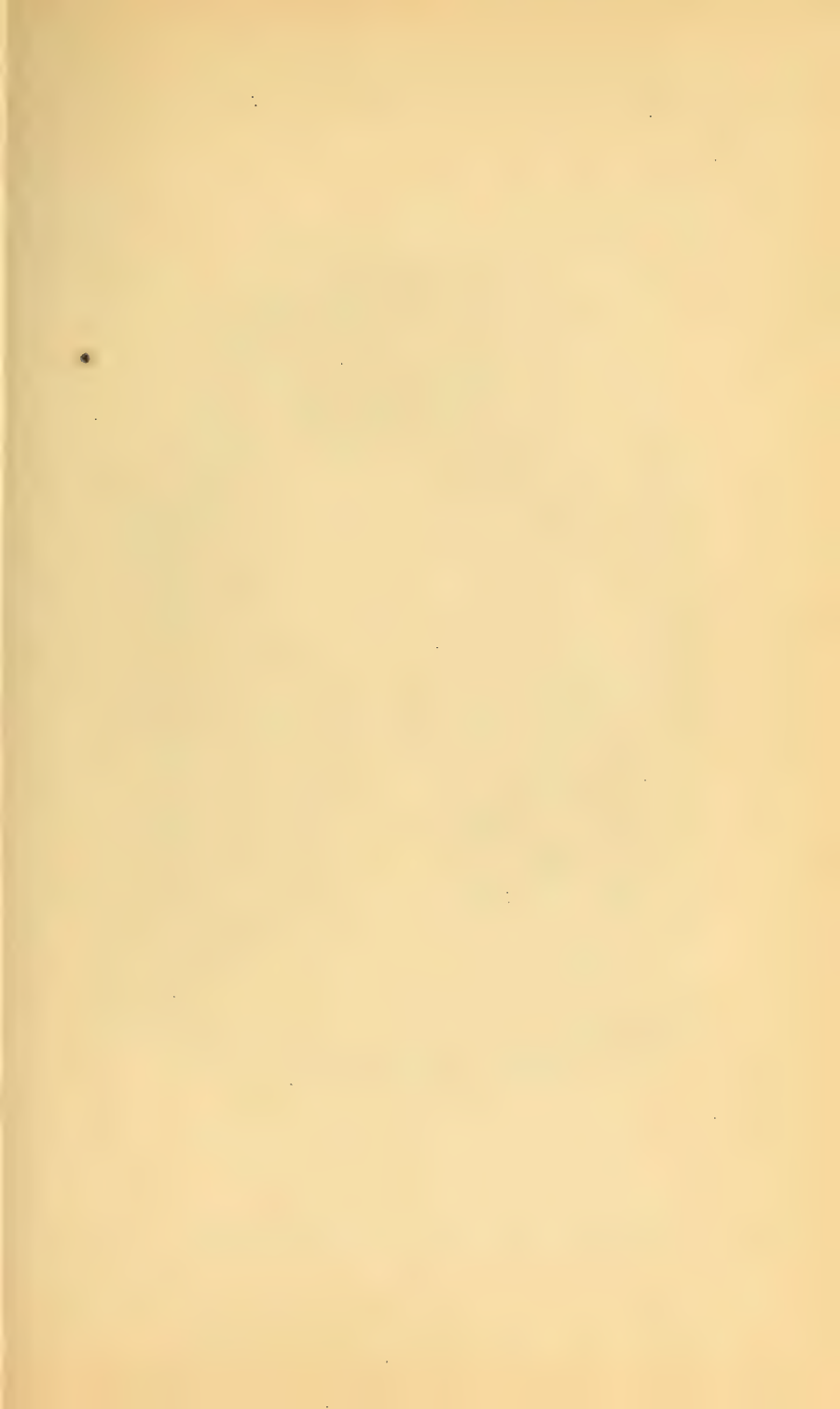
First, That, etc. (stating the several errors in, and objections to, the proceedings and determination of the Grand Commandery relied upon separately, and numbering them distinctly).

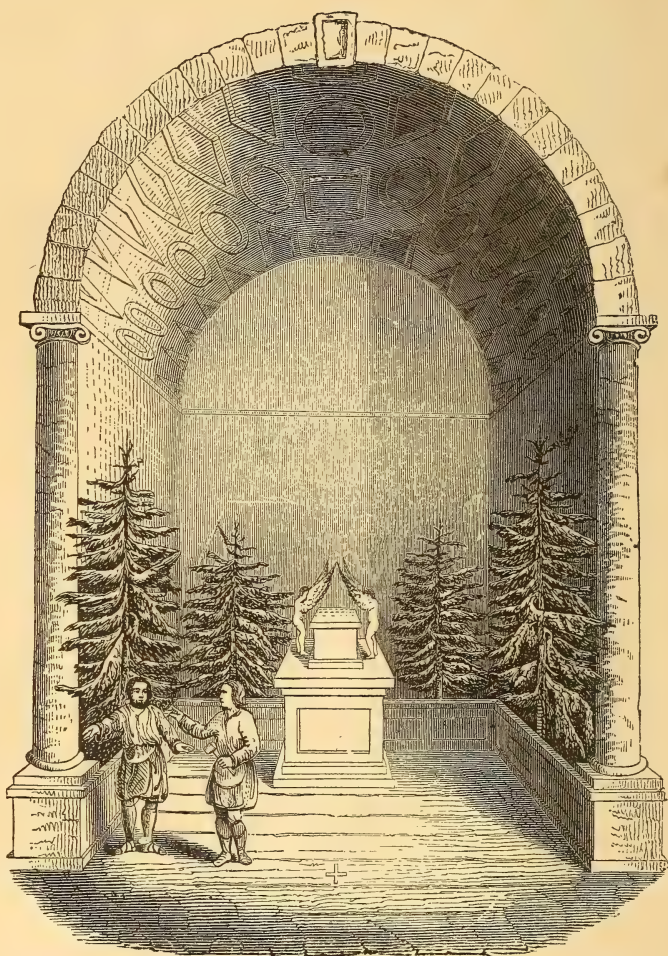
Your petitioner, therefore, prays that the said Grand Commandery may be required to answer this petition, and that the testimony, proceedings, determination, and judgment aforesaid, as well of the said Commandery as of said Grand Commandery, may, upon this appeal, be reviewed, and that such sentence and determination or judgment may be reversed, modified, or amended, as may be agreeable to knightly usage, justice, and equity.

Dated, 18..

A. B.

This petition of appeal should be delivered to the Grand Recorder of the Grand Commandery, and a duplicate thereof delivered to the Grand Recorder of the Grand Encampment, which, when done, perfects the appeal. As soon thereafter as practicable, and before the next session of the Grand Encampment, the Grand Recorder of the Grand Commandery should transmit to the Grand Recorder of the Grand Encampment a transcript of all the testimony, papers, and proceedings in the case which were before the Grand Commandery, together with its action and final determination therein, all duly authenticated under the seal of the Grand Commandery.





CRYPT.—ROYAL MASTER.

CRYPTIC MASONRY.

BY

JACKSON H. CHASE, 33°,

GRAND LECTURER TO GRAND COUNCIL OF ROYAL AND SELECT MASTERS OF
THE STATE OF NEW YORK.

PREFACE.

THE present work has been compiled as a "Text Book" for Officers and Companions of Councils of Royal and Select Masters.

That such a Manual has long been needed, will be acknowledged by all conversant with Cryptic Masonry.

The manuscript was submitted to our late M. P. Rev. Charles H. Platt, G. M., for his examination, and received his unqualified approval.

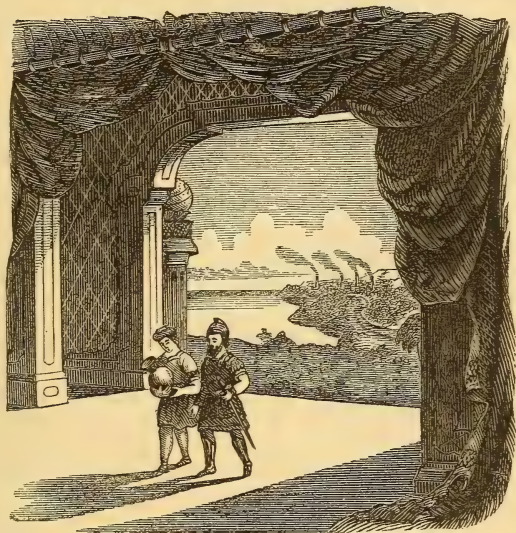
It has been arranged in strict conformity to the work as approved by him, and adopted by the Grand Council of Royal and Select Masters of the State of New York, and is respectfully submitted to the fraternal consideration of Cryptic Companions, wheresoever dispersed.

JACKSON H. CHASE, 33°.

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ROYAL MASTER.



THIS degree is conferred on Royal Arch Masons only, and is preparatory to the Select Master's degree.

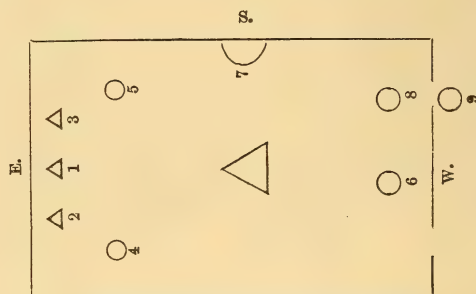
The ceremonies are impressive, as well as replete with useful and valuable information. It is intimately connected with and explains many mysteries of the Royal Arch.

A Council of Royal Masters is composed of the following officers :

1. THRICE ILLUSTRIOUS MASTER, representing King Solomon.
2. RIGHT ILLUSTRIOUS DEPUTY MASTER, representing Hiram, King of Tyre.

3. ILLUSTRIOUS PRINCIPAL CONDUCTOR OF THE WORKS, representing Hiram Abif.
4. MASTER OF THE EXCHEQUER, or TREASURER.
5. RECORDER.
6. CAPTAIN OF THE GUARDS.
7. CONDUCTOR OF THE COUNCIL.
8. STEWARD.
9. SENTINEL.

The following diagram will show the stations of the officers :



OPENING.

Now and ever may our Supreme Benefactor preside in all our Councils. May He direct us to such measures as He himself shall approve and be pleased to bless. May we ever be favored of God. May our Sanctuary be the pride of the worthy, the resort and seat of the moral virtues, the asylum of the oppressed, a name and a praise in the whole earth, until the last of time shall bury the empires of the world in undistinguished ruin. Amen. So mote it be.

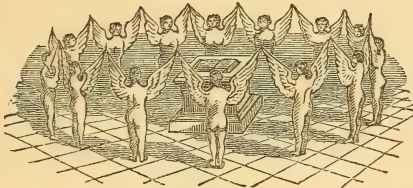
SECTION I.



* * * * *

And Solomon made all the vessels that pertained unto the house of the Lord: the altar of gold and the table of gold, whereupon the shew-bread was; and the candlesticks of pure gold—five on the right side, and five on the left, before the oracle; with the flowers and the lamps, and the tongs of gold; and the bowls, and the snuffers, and the basins, and the spoons, and the censers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the Temple. So Hiram made an end of doing all the work that he had made King Solomon for the house of the Lord.—1 KINGS, vii. 48-50 & 40.

* * * * *



“Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me; lest I be full, and deny thee and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain.”

* * * * *

Companion Adoniram, death is a subject that admits of no levity when mentioned by mortal man. The *young may* die, the *old must* die, the wisest knoweth not how soon. The youngest E. A. upon the checkered pavement below, dwells even in the shadow of death, while the invisible hand extends equally above K. S. on his ivory throne. We walk upon the ashes of the generations who have gone this way before us, and our bodies must soon crumble into dust. It is not for me, Companion Adoniram, to hope that I shall escape from the common doom of man, but when * * * * * Death terminates the labor of a man. There is no work, nor device, nor knowledge, nor wisdom in the grave. The most gifted of mortal kings thus meditates: “Brief life is here our portion.” Speedily do we hasten to the end of these cares and labors. What an incentive is this to an industrious use of our faculties, that we should labor diligently to complete that inner temple for God’s eternal praise, and be ready to sleep in peace, as the night cometh when no man can work! My work, Companion Adoniram, is not finished, though I have labored faithfully and long, but when * * * * *. Companion Adoniram, it is through the gate of death that we find an en-

trance to the place of wages, refreshment, and rest. The Supreme Master of the Universe, before whom we bow in adoration, and whose All-seeing Eye has marked our labors in the Lodge below, promises to spread before us in the stupendous Lodge above all the joys and glories of His Eternal Sabbath. After the strong hand of death has levelled all in the humiliation of the grave, the Almighty hand of the Supreme Master shall prevail and exalt every brother to the glorious companionship of that undissolving Lodge. There the designs upon the Trestle-board will be seen completed. There the adoration of the twelfth hour will be everlasting joy. There the noon-tide of bliss will eternally shine. There the scales of doubt and darkness shall fall from my eyes, and the wise purposes of the Divine Architect be displayed in all their splendor. With this light of faith beaming upon me, "O Death, where is thy sting?" My hope, Companion Adoniram, rests in the higher Lodge to which I am advancing, and when * * * * *

SECTION II.



* * * * *

And he set the cherubims within the inner house ; and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall ; and the wing of the other cherub touched the other wall ; and their wings touched one another in the midst of the house.—1 KINGS, vi. 27.

And Solomon made all the vessels that pertained unto the house of the Lord: the altar of gold and the table of gold, whereupon the shew-bread was; and the candlesticks of pure gold—five on the right side, and five on the left, before the oracle; with the flowers and the lamps, and the tongs of gold; and the bowls, and the snuffers, and the basins, and the spoons, and the censers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the Temple. So Hiram made an end of doing all the work that he had made King Solomon for the house of the Lord.—1 KINGS, vii. 48-50 & 40.

* * * * *

And behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—REV. xxii. 12-14.

* * * * *



* * * * *

HISTORY.

This degree originated in consequence of a conversation between our Grand Master, H.: A.:, and Adoniram, just before the death of the former.

Adoniram was one of the * * *. He was also one of the * * *.

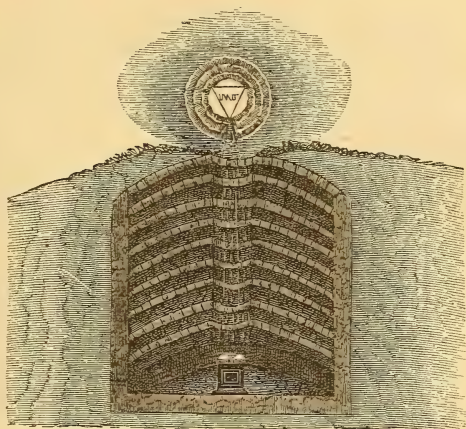
After the S.: S.: was completed and a portion of the furniture deposited therein, Adoniram * * *. At high twelve, when the craft were called from labor to refreshment, * * *. After the rest of the craftsmen had retired, Adoniram * * *.

This conversation having been related to K.: S.: by Adoniram * * * to which this is preparatory.

The furniture of the S.: S.: consisted of many holy vessels made of pure gold, but the most important article there was the Ark of the Covenant, called the glory of Israel, which was seated in the middle of the holy place, under the wings of the cherubim. It was a small chest or coffer, three feet nine inches long and two feet three inches wide and deep. It was made of wood, excepting only the mercy-seat, but overlaid with gold both inside and out. It had a ledge of gold surrounding it at the top, into which the cover, called the mercy-seat, was let in. The mercy-seat was of solid gold, the thickness of an hand's-breadth; at the two ends were two cherubim, looking inward toward each other, with their wings expanded; which, embracing the whole circumference of the mercy-seat, they met on each side, in the middle: all of which the Rabbins say was made out of the same mass, without any soldering of parts.

Here the *Shekinah*, or Divine Presence, rested, and was visible in the appearance of a cloud over it. From hence the Bathkoll issued, and gave answers when God was consulted. And hence it is that God is said, in the Scripture, to dwell between the cherubim ; that is, between the cherubim on the mercy-seat, because there was the seat or throne of the visible appearance of his glory among them.

SELECT MASTER.



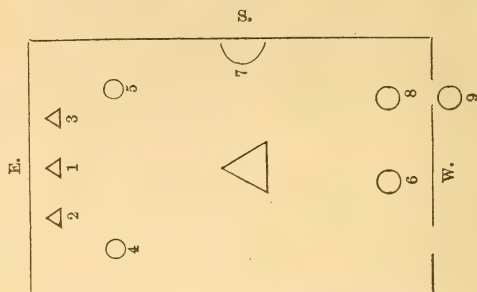
THIS degree is the summit and perfection of ancient Masonry; and without which the history of the Royal Arch Degree can hardly be said to be complete. It rationally accounts for the concealment and preservation of those essentials of the craft, which were brought to light at the erection of the second temple, and which lay concealed from the Masonic eye for four hundred and seventy years. Many particulars relative to those few who were selected, for their superior skill, to complete an important part of King Solomon's temple, are explained. And here, too, is exemplified an instance of *justice* and *mercy* by our ancient patron, toward one of the craft who was led to disobey his commands by

an *over-zealous* attachment for the institution. It ends with a description of a particular circumstance, which characterizes the degree.

A Council of Select Masters is composed of the following officers:

1. THRICE ILLUSTRIOUS MASTER, as K.: S.:
2. RIGHT ILLUSTRIOUS DEPUTY MASTER, as H.: K.: of T.:
3. ILLUSTRIOUS PRINCIPAL CONDUCTOR OF THE WORKS, as H.: A.:
4. TREASURER.
5. RECORDER.
6. CAPTAIN OF THE GUARDS, as A.:
7. CONDUCTOR OF THE COUNCIL, as A.:
8. STEWARD.
9. SENTINEL.

STATIONS.



PRAYER AT OPENING A COUNCIL.

May the Supreme Grand Master graciously pre-
side over all our counsels, and direct us in all such
things as he will be pleased to approve and bless.
May our profession as Masons be the rule of our
conduct as men. May our secret retreat ever con-

tinue to be the resort of the *just* and *merciful*; the seat of the moral virtues, and the home of the *select*. So mote it be.

The following Psalm is read :

His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. Selah. I will make mention of Rahab and Babylon to them that know me. Behold Philistia, and Tyre, with Ethiopia : this man was born there. And of Zion it shall be said, This and that man was born in her : and the Highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there. Selah. As well the singers as the players on instruments shall be there : all my springs are in thee.—PSALM lxxxvii.

RECEPTION.

The following passages of Scripture are introduced and explained :

And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites which bore the Ark of the Covenant of the Lord, saying, Take this Book of the Law, and put it in the side of the Ark of the Covenant of the Lord your God, that it may be there for a witness against thee.—DEUT. xxxi. 24-26.

* * * * *

And Moses said, This is the thing which the Lord commandeth, Fill an omer of it to be kept for your generations ; that they may see the bread where-with I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a Pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the testimony to be kept.—EXOD. 32-34.

* * * * *

And the Lord said unto Moses, Bring Aaron's Rod again before the testimony, to be kept for a token.—NUMB. xvii. 10.

* * * * *

HISTORY.

In giving the history of this degree we revert to the building of the temple. Our three Grand Masters, Solomon King of Israel, Hiram King of Tyre, and Hiram Abif, being in possession of the writings of Moses and the prophets, well knew that if the children of Israel deviated from the laws therein contained, their enemies would be let loose upon them, their cities and temples sacked, ruined, and destroyed, and all the sacred treasures in the S. S. would be forever lost.

In order to prevent this evil * * *. This secret vault * * * place to deposit a true copy of all the

holy vessels and sacred treasures contained * * * Grand Council to confer * * *. There were employed to work on the other eight arches, twenty-two men from Gebal, a city in Phoenicia, together with Ahishar and Adoniram, all of whom were well skilled in the arts and sciences generally, but particularly in sculpture. Their hours of labor were * * *. During the erection of this vault a circumstance occurred which characterizes this degree and upon which the ceremony of initiation is founded. * * * and for a long time he grieved in silence. * * *, meaning when the temple was completed and he should * * *. This satisfied him. * * *. When the ninth arch was completed * * * Ark of the Covenant and placed within * * * copy of the Book of the Law, and that it might be known by whom and for what purpose it was deposited, * * * When the deposit was made * * *, yet on their return if found, by means of the other two languages it might be restored, and that it might be known and distinguished * * *, by which means was preserved and brought * * *. It was then lost. * * *. It was again restored to the craft, in whose possession we trust it will forever remain.

The Lecture may end here with the charge or be continued as follows :

There may be an inquiry in your mind what was the nature of the word that rendered the Jews so anxious to keep possession ; how came it in their possession, and of what importance was it to them—

this part Solomon has allusion to when the Master's word was lost.

Zoroaster (who flourished about eight hundred years before the building of the temple) in the Zenda-vista writes, "There are names given by God himself to every nation, of unspeakable efficacy in the mysteries." Therefore, this word in the minds of the Jews was of unspeakable efficacy, preserving them as a nation and conferring upon them a mighty power. We find the Trojans 200 years before the building of the temple having possession of a Palladium which fell from heaven, and only by its loss could their city be destroyed. The Chaldean wore triangular pieces of metal, sometimes stones, on which were engraven certain characters called talismans, the possession of which they imagined gave them power over the spirits and mortals. The principal was named Bel or Baal. In confirmation we find the Jews saying to Christ, "You cast out devils by the aid of Belzebug." The Hindoos have a word of such tremendous efficacy that the simple utterance of the word by a holy Brahmin would shake the paradise of Swerga to its centre, convulse the earth to its foundation, restore the dead to life, destroy the living, transport himself where he pleased, and fill him with the wisdom of the gods. This word is Aun or On, and belongs to the Triad. The word On is Egyptian, and was esteemed the most ancient of the gods, for Plato, who derived much information from the Egyptians, writes, "Tell me of the god On, which was, and is, and never knew beginning." They ascribe the same powers to "On"

that the Jews did to Jehovah. But the affinity of certain words between Hindoos, Chaldeans, and Egyptians is so close that we may presume they came from the same source. The Jews believed by the power of the name. It cured them of evils, warned them of danger, restored the dead to life, brought fire from heaven, rent buildings asunder, maimed and destroyed their enemies, and filled them with great wisdom ; the pronunciation shakes heaven and earth, and inspires the very angels with astonishment. The Rabbins call it "Shem Hamphorosh," the unutterable name. That the word inspired the possessor with great wisdom, the sacred records testify in many instances. The first place where we find it in its proper name is in Samuel, who was inspired with so great wisdom as to be judge of the Jews. We find, also, the word had the same power when communicated. Samuel gave the word to Saul, and the possession filled him with wisdom and understanding far above his compeers, and, in the allegorical language of the East, gave him another heart, and so surprised those who knew him as to make them exclaim, "Is this Saul, the son of Kish?" But we find on the loss of the word he was greatly troubled, and endeavored to regain it in various ways ; at last summoned the spirit of Samuel to give it. Samuel gave the word to David, and the Lord was with David from that day forward, for he says expressly, "For thy word's sake has thy servant known these great things." And we find David triumphing over all his enemies by the power vested in him.

When God refused David to build a temple to his name, Solomon was appointed in his stead, and tradition states, that on commencing the foundation he struck on a cavern in which were immense treasures of gold, silver, and precious stones. Believing it to be the remains of some temple built before the flood, and fearing that it had been in the service of idolatry, he was informed by a dream that this place had been thrice devoted to God. It was the place whence Enoch was translated, where Abraham was about to offer up his son Isaac, and it was the place of the threshing-floor of Ornan the Jebusite, where David met and appeased the destroying angel. The treasures were collected and used in building the temple. On exploring the lowest recesses of the cavern they came upon an arched vault, in which they found a white marble pillar, on which, encrusted with precious stones, was a delta, and on which was engraved the Gr.: Om.: word, the possession of which filled him with such wisdom and understanding that his name resounded throughout the earth, and has so continued to the present day. It was this that enabled our three Grand Masters to erect such a magnificent structure, the like of which has not been before or since.

The Arabians have the tradition that the word was engraved on a seal, and gave them power over the Dives, Afreets, Ghouls and other evil spirits, imprisoning them and confining them at the bottom of the sea, by impressing on them the signet. By them it was called a talisman or conferrer of power. By the Egyptians they were worn as amulets or

averters of danger, and are still worn at the present day. We now see, by the inspiration it gave its possessor, what struck Solomon with such consternation and anxiety on the death of H.: A.: The key was probably a triangular plate on which was engraved the Omnific name; this being worn constantly on the breast, would, by lying on it continually, give a faint impression of the word; * * *. It was the possession of the word * * *. Having mentioned that all nations possessed a word, we will inquire how it first came in possession of the Jews. The Rabbinical tradition is, that it was given by God to Adam, who, foreseeing the deluge, enjoined on the sons of Seth to preserve it for future generations, when the flood would have swept all but Noah's family away. Enoch, the son of Seth, while deliberating upon the best means of preserving for future generations the ineffable name of Deity, was favored by a mystical vision. He seemed to be transported to the top of a high mountain. On looking up, he discovered in the heavens a triangular plate brilliantly illuminated, on which appeared certain mystic characters which he received a strict injunction never to pronounce; he then appeared to descend to the bowels of the earth: looking beneath him he discovered the same triangle. Instructed by this vision he built two pillars, on which was engraven the knowledge of the antediluvian world; and beneath he formed a cavern, and in it he deposited the triangle on which was engraved the ineffable word. He left a key to the name, as our Grand Masters have done, so those who had this key could pro-

nounce the name. The Eastern nations have the tradition that the key left was composed of small squares joined together, called a Zuarga, which they consult at the present day, as to matters of health and business. It is possible that the key to the R.: A.: W.: is the Zuarga of the East.

The ineffable name was pronounced once a year by the High Priest, amid the clang of cymbals and sound of trumpets, at the Feast of Expiation. It was not lawful to pronounce it any other time.

* * * * *

After the loss of the word, the Jews endeavored to find a substitute by an idol called by the Rabbins a Teraphim. According to tradition it was constructed in this wise, and occasioned the Jews much trouble in after periods. A head of a child first born and dead born was placed on a golden plate on whose rim was engraved mystic characters. Under the tongue they placed a lamina of gold, on which was engraved characters and inscriptions of certain planets. After performing invocations before it, it was endowed with speech to foretell events. This is the idol that is so bitterly inveighed against by Isaiah, Jeremiah, and Ezekiel. This is following after the abomination of the heathen instead of seeking the word.

The Babylonians practised divinations and sorcery, and the Jews copied largely from them, and were in full force from their return from Babylon till the destruction of the temple by Titus; and thus has been transmitted down to us the various rites, mystic

ceremonies and charms yet practised among the ignorant and uneducated of the present day.

Thus, Companion, have I endeavored to give a brief epitome and slight explanation of such parts of our work as may stimulate your zeal and energies to further inquiries in penetrating the darkness and bringing to light the long-lost word in all its effulgent splendor.

CHARGE TO THE CANDIDATE.

COMPANION : Having attained to this degree, you have passed the *circle of perfection* in ancient Masonry. In the capacity of Select Master you must be sensible that your obligations are increased in proportion to your privileges. Let it be your constant care to prove yourself worthy of the confidence reposed in you, and of the high honor conferred, in admitting you to this select degree. Let uprightness and integrity attend your steps ; let *justice* and *mercy* mark your conduct ; let *fervency* and *zeal* stimulate you in the discharge of the various duties incumbent upon you ; but suffer not an idle or impertinent *curiosity* to lead you astray, or betray you into danger. Be *deaf* to every insinuation which would have a tendency to weaken your resolution, or tempt you to an act of *disobedience*. Be voluntarily *dumb* and *blind*, when the exercise of those faculties would endanger the peace of your mind or the probity of your conduct ; and let *silence* and *secrecy*, those cardinal virtues of a Select Master, on all necessary occasions, be scrupulously observed.

By a steady adherence to the important instructions contained in this degree, you will merit the approbation of the select number with whom you are associated, and will enjoy the high satisfaction of having acted well your part in the important enterprise in which you are engaged, and, after having *wrought your regular hours*, may be admitted to participate in all the privileges of a *Select Master*.

CHARGE AT CLOSING.

COMPANIONS: Being about to quit this sacred retreat, to mix again with the world, let us not forget, amid the cares and vicissitudes of active life, the bright example of sincere friendship, so beautifully illustrated in the lives of the founders of this degree. Let us take the lesson home with us; and may it strengthen the bands of fraternal love between us; incite our hearts to duty, and our desires to wisdom. Let us exercise Charity, cherish Hope, walk in Faith. And may that moral principle, which is the mystic cement of our fellowship, remain with and bless us. So mote it be.

SUPER-EXCELLENT MASTER.

THIS degree has no connection, either in symbolism or history, with the degrees of Royal and Select Master. It refers to circumstances which occurred during the siege of Jerusalem by Nebuzaradan, Captain of the Guard of the King of Babylon. The ceremonies are intended to represent the final destruction of the Temple and the carrying away of the captive Jews to Babylon, and exemplifies a part of the Royal Arch degree.

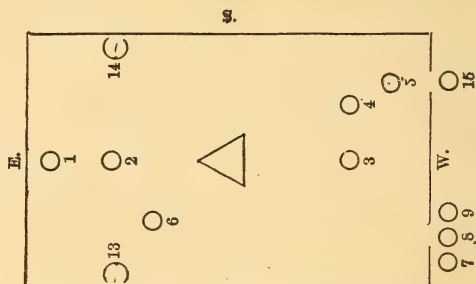
The degree, no doubt, comes from the Ancient and Accepted Rite, and was originally conferred by the Inspectors-General of that rite. It is now conferred, in many of the jurisdictions, in Councils of Royal and Select Masters. The moral of the degree is intended to inculcate integrity and fidelity to vows; and the treachery of Zedekiah is illustrated as a warning to remain faithful to our engagements.

The officers of a Council of Super-Excellent Masters are as follows:

1. ZEDEKIAH, King of Juda, styled M.: Ex.: K.:
2. COMPANION GEDELLAH.
3. FIRST KEEPER OF THE TEMPLE.
4. SECOND KEEPER OF THE TEMPLE.
5. THIRD KEEPER OF THE TEMPLE.
6. CAPTAIN OF THE GUARDS.
7. FIRST HERALD.
8. SECOND HERALD.

9. THIRD HERALD.
 10. GUARD, }
 11. GUARD, } Attendants to the K.
 12. GUARD, }
 13. TREASURER.
 14. SECRETARY.
 15. SENTINEL.

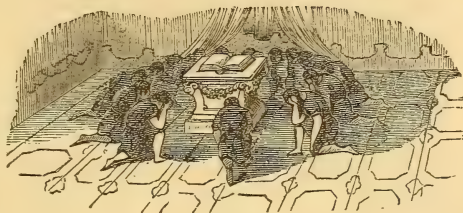
The officers are stationed as follows :



Guards attend King (10, 11, 12.)

RECEPTION.

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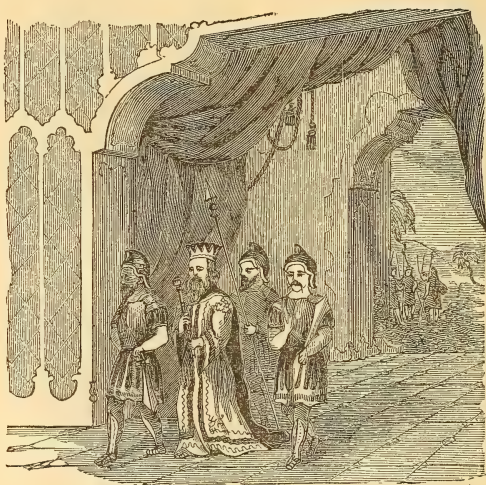
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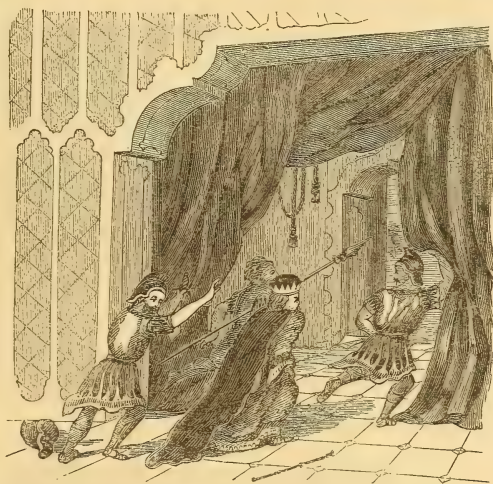
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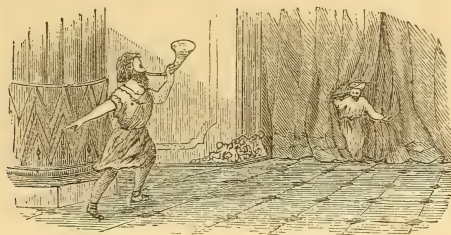
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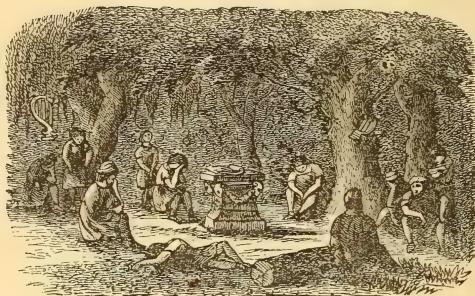
The King and all his men-of-war fled by night by the way of the gate between the walls which is by the King's garden, and the King went the way toward the plain, and the army of the Chaldeans pursued after the King and overtook him on the plains of Jericho—and all his army was scattered from him. So they took the King and brought him up to the King of Babylon, to Riblah, and they gave judgment upon him; and they slew the sons of Zedekiah before his eyes, and they put out the eyes of Zedekiah and bound him in chains of brass and carried him to Babylon.

The sword of the enemy prevails, our young men are captives and our old men are slain.

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“And on the east side toward the rising sun shall they of the standard of the camp of Judab, pitch with Issachar and Zebulon.”

“On the south side the standard of the camp of Reuben, with Simeon and Gad.”

“On the west side the standard of the camp of Ephraim, with Manasseh and Benjamin.”

“On the north side the standard of the camp of Dan, with Asher and Naphtali.”

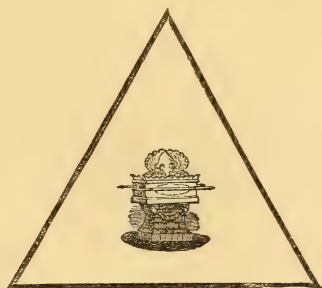
“Then the Tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp.”

By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps on the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.—
PSALM cxxxvii. 1-3.

Our walls no more resound with praise;
Our Temple, foes destroy;
Judea's courts no more upraise
Triumphant songs of joy.

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* * * * *

Judah is gone into captivity because of affliction, and because of great servitude ; she dwelleth among the heathen, she findeth no rest ; all her persecutors overtook her between the straits. The ways of Zion do mourn, because none come to the solemn feasts ; all her gates are desolate ; her priests sigh, her virgins are afflicted, and she is in bitterness.—
LAMENTATIONS, i. 3-4.

How shall we sing the Lord's song in a strange land ? If I forget thee, O Jerusalem, let my right hand forget her cunning.—PSALM cxxxvii. 4-5.

Here, mourning, toil the captive bands,
Our feasts and Sabbaths cease ;
Our tribes, dispersed through distant lands,
Are hopeless of release.

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The word of Jeremiah the prophet, to the captives in Babylon, saying, This captivity is long. Build ye houses and dwell in them : and plant gardens, and eat the fruit of them ; And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it : for in the peace thereof shall ye have peace.—JER. xxix. 5, 7.

If I do not remember thee, let my tongue cleave to the roof of my mouth ; if I prefer not Jerusalem above my chief joy.—PSALM cxxxvii. 6.

* * * * *

But should the ever gracious Power
To us propitious be,
Chaldeans shall our race restore,
And kings proclaim us free.



* * * * *

HISTORY.

The ceremonies through which you have passed have a moral and historic significance.

The *historic* alludes to the taking of Jerusalem, and the destruction of the Temple by Nebuchadnezzar, King of Babylon.

Zedekiah who reigned at this time in Jerusalem was the uncle of Jehoiachim, the youthful king placed at eighteen years of age upon the throne.

The former name of Zedekiah was Mattaniah. The change of name was to indicate that the *justice*, and not the *gift* of the Lord, imparted to him a sceptre at the pleasure of the Babylonish monarch.

Nebuchadnezzar's final and fatal siege of Jerusalem began on Friday, the 30th of December, in the 588th year before the Christian Era, being the seventh year of Pharaoh Hophra, King of Egypt.

The King of Judah besought the aid of Egypt against the Chaldeans. Pharaoh attempted to interpose, but the result was to no purpose, as the prophet had foretold.

Pharaoh's demonstration only occasioned an intermission of the siege for a period of about one hundred days. The city yielded to the Chaldean power and to famine on Wednesday, the thirteenth of June.

Deducting from the 530 days since the forts were built about Jerusalem, the probable interval of 100 days, wherein Pharaoh diverted the attention of the Chaldeans, and we have the 430 days during which

Ezekiel was called upon prophetically to bear the iniquities of Israel and Judah.

Zedekiah, dreading the fury of the monarch to whom he owed his own elevation, had fled from the city, but was pursued by the Chaldeans and captured in the plains of Jericho, about eighteen miles from Jerusalem.

Northward from this, 100 miles distant, was Riblah, in the region of Hamath, where Pharaoh Nechi had put in bonds the humiliated Jehoahas, son of Josiah.

At this place Nebuchadnezzar now had his quarters, and to him the troops conducted the captive Zedekiah: "And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass and carried him to Babylon." Thus were verified what had seemed to be the contradictory prophecies of Jeremiah and Ezekiel. The former predicting of Zedekiah: "Thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon." And the latter announcing, "I will bring him to Babylon, to the land of the Chaldeans, yet he shall not see it, though he shall die there."

Nebuzaradan, the commanding officer of the Chaldean army, presented himself at Jerusalem on Wednesday, the 11th of the succeeding month, and on the following Sabbath, the 14th of July, he completed his cruel and profane ravage in plundering and burning the temple and city.

The history prepares us for the thrilling and

sacred theme of the pious and wonderful rebuilding of the Lord's house. The *moral* purpose of this degree is to inculcate true devotion in spirit and in truth to the Great I AM, in contradistinction to idolatry; to teach traditionally life's vicissitudes; to encourage generous hospitality and friendship; to enlighten the mind and amend the heart, that we may become wiser and purer, brighter and brighter unto the perfect day, and by precept and example to excite our Brethren to moral action and the amiable practice of sincere devotion toward God, and of all the social virtues. It also inculcates the faithful fulfilment of our several vows, and the fearless discharge of our respective duties; and teaches us, that the violation of our solemn vows, as in the case of Zedekiah, the last king of Judah, will not only cause us to forfeit the respect and friendship of our Companions, but will also most surely destroy our own peace of mind.

Then let us, my Companions, labor diligently and fearlessly in the cause of Truth our allotted time, doing with our might whatever our hands find to do, so that, when at the time of the third watch our work is finished, we may be greeted as Super-Excellent Masters, and be released from our captivity in the flesh, to return, over the rough and rugged way of the valley of the Shadow of Death, to our abiding place, eternal in the heavens, there to erect our last and perfect moral and Masonic Temple, and adore the Holy One of Israel throughout the endless cycles of eternity.

INSTALLATION OF THE OFFICERS OF A SUBORDINATE COUNCIL.

OFFICERS of Subordinate Councils may be installed by any present or Past Grand Officer, or by any present or Past Master of a Council in good standing in any regularly constituted Council of Royal and Select Masters.

The Council being duly assembled and in working order, the installing officer shall direct the Recorder to read so much of the records as refer to the election of the officers presenting themselves for installation.

After which he shall say :

Companions of — Council, No. —, do you remain satisfied with the choice you have made in the selection of your officers for the ensuing Masonic year ?

The answer being in the affirmative, the officers elect shall be arranged by the Marshal (an officer to be appointed for the occasion) in due form in front of the installing officer, when they shall be required to make the following

DECLARATION.

I, —, do solemnly promise that I will faithfully, and to the best of my ability, discharge the duties of

the office to which I have been elected in this Council, and that I will strictly conform to the requirements of the By-Laws of this Council, and the Constitutions and General Regulations of the Most Puissant Grand Council of the State of — —, so far as they may come to my knowledge.

The officers elect shall then resume their seats among the Companions.

The following, or some suitable prayer, shall then be delivered by the Chaplain.

PRAYER.

Most Holy and Glorious Lord God, the Great and Mighty Father of all men, we, Thy humble servants, desire to approach Thee with all reverence, and to implore Thy blessing upon the Companions selected to preside over and conduct the affairs of this Council, and now before Thee. Fill their hearts, we beseech Thee, with Thy fear, that their tongues and actions may promote Thy glory. Make them steadfast in Thy service. Grant them firmness of mind. Animate their hearts and strengthen their endeavors. May they be enabled to teach Thy judgments and Thy laws. Bless them, O Lord, and bless the work of their hands. Accept us in mercy. Hear Thou from Heaven, Thy dwelling-place, and forgive our transgressions. Glory be to God as it was in the beginning, is now, and ever shall be, world without end. Amen.

RESPONSE : So mote it be.

The Marshal will then present the officers elect severally, according to rank, for installation.

Addressing the installing officer by his proper Masonic title, he shall say :

——, I present to you Companion ——, for installation as —— of this Council. I find him to be well skilled in the Royal Mysteries, zealous in diffusing the sacred principles of our fathers, and in whose integrity and fidelity his Companions of —— Council, No. —, repose the highest confidence.

The installing officer will then complete the ceremonies by delivering the following Address and Charges, severally, to the officers elect, as they are severally presented to him, according to rank, by the Marshal :

ADDRESS AND CHARGE TO THE MASTER.

THRICE ILLUSTRIOUS COMPANION : I feel great pleasure in receiving you as the presiding officer of this Council. It is a station highly honorable to him who diligently and faithfully performs the duties it imposes upon him. Before investing you, however, with the appropriate insignia of your office, I must require your unequivocal assent to the following interrogatories :

1. Do you solemnly promise that you will use your best endeavors to correct the vices and purify the morals of your Companions, and to promote the peace and prosperity of your Council?
2. That you will not suffer your Council to be

opened when there are less than nine or more than twenty-seven Select Masters present?

3. That you will not suffer any one to pass the circle of perfection in your Council, in whose integrity, fervency, and zeal you have not entire confidence?

4. That you will not acknowledge or hold intercourse with any Council that does not work under some regular and constitutional authority?

5. That you will not admit a visitor into your Council who has not been regularly and lawfully invested with the degrees conferred therein, without his having previously been formally healed?

6. That you will faithfully observe and support such By-Laws as may be made by your Council, in conformity with the Constitutions and General Regulations of the Order?

7. That you will pay due respect and obedience to the Grand Officers, when duly installed, and sustain them in the discharge of their lawful duties?

8. Do you submit to these requirements, and promise to observe and practise them faithfully?

RESPONSE: I do.

With entire confidence in the rectitude of your intentions, and in the integrity of your character as a Select Master, I now invest you with the appropriate insignia of your office.

Having been honored with the free suffrages of your Companions, and elevated to the highest office within their gift, it becomes your duty to set them an example of diligence, industry, and fidelity; to

see that the officers associated with you faithfully perform their respective duties, and that the interest and reputation of your Council are not endangered by imprudence or neglect. The important trusts committed to your charge will call forth your best exertions, and the exercise of your best faculties.

As the representative of the wise King of Israel, it will be your duty to recite the secret traditions, and illustrate the moral principles of the Order, to cherish the worthy, and to hold in due veneration the ancient landmarks.

By a frequent recurrence to the By-laws of your Council, and the General Regulations and Constitutions of the Grand Council, you will be enabled to fulfil the important obligations resting upon you with honor to yourself and with credit to the Craft.

And may He, without whose approving smiles our labors are all in vain, give strength to your endeavors and support to your exertions.

CHARGE TO THE DEPUTY MASTER.

RT. ILLUSTRIOUS COMPANION: Having been elected to the second office in this Council, I, with great pleasure, invest you with the insignia of your office.

The duties of the important office to which your Companions have elevated you will require your constant and earnest attention. You are to occupy the second seat in the Council, and it will be your duty to aid and support your chief in all the requirements of his office. In his absence you will be called upon to preside in the Council, and to dis-

charge all the important duties annexed to his station.

Although the representative of a king, and elevated in rank above your Companions, yet may you never forget that in all the duties you owe to God, your neighbor, and yourself, you and they stand upon the same level of equality. Let the bright example of your predecessor in the Grand Council at Jerusalem stimulate you to the faithful performance of every duty, and when the King of kings shall summon you to His immediate presence, may you receive from His hand a crown of glory that shall never fade away.

CHARGE TO THE PRINCIPAL CONDUCTOR OF THE WORK.

ILLUSTRIOUS COMPANION: As the third officer of this Council, I now invest you with the insignia of your office. It is your duty to sound the silver trumpet at early dawn and eve of day, when the sun's first and last beams gild the mountain-tops, to announce high noon, and proclaim the time of rest and labor.

In the absence of either of your superior officers, you will be required to perform the duties annexed to his station respectively; and as the interests of your Council ought never to suffer from the want of intelligence in its officers, you will allow me to urge upon you the necessity of being always qualified and fully prepared to meet the emergency, should it ever arise.

Having been admitted to the *fellowship of Kings*,

you will be frequently reminded that the office of *mediator* is both honorable and praiseworthy. Let it therefore be your constant care to preserve harmony and unanimity of sentiment among the members of your Council. Discountenance whatever may tend to create divisions and dissensions among the Brethren in any of the departments of Masonry. And as the glorious sun at its meridian dispels the mists and clouds that obscure the horizon, so may your exertions tend to dissipate the mist of jealousy and discord, should any such ever unfortunately arise in your Council.

CHARGE TO THE RECORDER.

COMPANION : I now invest you with the insignia of your office. The qualities which should distinguish you in discharging the various duties annexed to your station are : correctness in recording the proceedings of your Council ; judgment in discriminating between what is proper and what is improper to be written ; regularity in making the returns to the Grand Council ; integrity in accounting for all moneys that may pass through your hands, and fidelity in paying the same over to the Treasurer. The possession of these qualities has designated you as a suitable Companion for the important office to which you have been elected, and I entertain no doubt but that you will discharge all the duties incumbent on you with fidelity and honor. And when you shall have completed the records of your transactions here below, and finished the term of your

probation, may you be admitted to the Grand Council above, and find your name recorded in the book of life.

CHARGE TO THE TREASURER.

COMPANION : You have been elected to a very important and responsible office in this Council, and I now with pleasure invest you with the insignia of your office. It is your duty to number and weigh out the shekels of the sanctuary, and to provide for the helpless orphan. The qualities which should distinguish you are accuracy and fidelity ; accuracy in keeping a fair and true account of the receipts and disbursements ; fidelity in carefully preserving the property and funds of the Council, and in rendering a just account of the same when required.

Your interest in this Council, your attachment to the Craft, and your known integrity of character, are a sure guaranty that your duties will be faithfully performed.

CHARGE TO THE CAPTAIN OF THE GUARD.

COMPANION : Having been appointed Captain of the Guard in this Council, I present you with the insignia of your office. Guard well your post, and suffer none to pass it but the *select*, the faithful, and the worthy. Be ever attentive to the commands of your chief, and be always near at hand to see them duly executed.

CHARGE TO THE CONDUCTOR.

COMPANION : The office to which you have been appointed is one of much importance in the proceedings of this Council. In the discharge of the duties appertaining to it, and with which you are doubtless familiar, be fervent and zealous ; you will thus secure the respect and esteem of your Companions, and the approbation of your own conscience.

You will now assume your station.

CHARGE TO THE CHAPLAIN.

REV. COMPANION : You have been appointed Chaplain of this Council. Your good inclinations will undoubtedly aid you in the performance of those solemn services which created beings should constantly render to their Great Creator, and which, when offered by one whose holy profession it is *to point to Heaven and lead the way*, may, by refining our morals, strengthening our virtues, and purifying our minds, prepare us for admission into the presence of our Supreme Grand Master, where happiness will be as perfect as it is endless.

CHARGE TO THE MARSHAL.

COMPANION : The duties of your office require but little elucidation. It is your duty, in connection with the Conductor, to attend to the examination of visitors, and to take special care that none are per-

mitted to enter but such as have proved their title to our favor and friendship. I present you with the implement of your office, in the confident belief that it is intrusted to competent and faithful hands.

CHARGE TO THE STEWARD AND SENTINEL.

COMPANIONS : You have been appointed to the office of Steward and Sentinel, respectively, and I now, with pleasure, invest you with the appropriate insignia of your office. Let the sword placed in your hands serve as a constant admonition to you to set a guard at the entrance of your thoughts, to place a watch at the door of your lips, to post a sentinel at the avenues of your affections, thereby excluding every unworthy thought, word, and deed, and enabling you to preserve your consciences void of offence toward God and man.

CHARGE TO THE COUNCIL.

WORTHY AND BELOVED COMPANIONS : From the nature of our beloved institution, some must of necessity *rule*, and others *obey*. And while justice and moderation are required of the officers in the discharge of their official duties, subordination and respect for their rulers are equally demanded of the members. *The relation is reciprocal*. The interests of both are inseparable, and without mutual co-operation the labors of neither can succeed. Let the avenues to your passions be strictly guarded. Let no curious intruder find his way into the secret re-

cesses of your retirement, to disturb the harmony which should ever prevail among the *select* and *chosen*. In so doing, you will best secure the prosperity of your Council, the respect of your Companions, and the commendation of your own consciences.

The Installing Officer shall then make the following declaration:

By virtue of the powers in me vested, I do now declare the officers of Council, No. . . ., regularly installed, in due and ancient form.

The Chaplain shall then conclude the installation ceremonies by delivering the following, or some suitable form of

PRAYER.

Eternal and ever blessed Jehovah, most humbly do we beseech Thee to look down with an eye of favor upon this Council, now assembled before Thee. Bless, if it shall please Thee, the proceedings of this hour, and grant that every transaction of this body may tend to Thy glory and to our advancement in knowledge and virtue, and to Thy great name shall be ascribed eternal praises, world without end. Amen.

RESPONSE : So mote it be.

ORDER OF CEREMONIES
IN
CONSTITUTING AND DEDICATING COUNCILS
OF
ROYAL AND SELECT MASTERS.

THE new Council shall assemble in their hall and be called to order by their presiding officer.

The Grand Council will meet and open in an adjoining room.

A Committee from the new Council shall inform the Grand Marshal that the new Council is prepared to receive the Grand Council. The Grand Marshal will announce the same to the Grand Master.

The Committee shall then conduct the Grand Council to the Hall of the new Council, where they shall be received with the usual honors.

The officers of the new Council shall then resign their seats to the Grand officers, and cause their jewels to be laid upon the altar and covered.

An Ode shall then be sung, or an appropriate piece of music be performed, after which the Grand Chaplain shall repeat the following, or some other suitable form of

PRAYER.

Almighty and Supreme Architect of the Universe,
Maker and Ruler of all things, who is there in heav-

en but Thee, and who upon earth can stand in competition with Thee? Thine omniscient mind brings all things in review, past, present, and to come. Thine omnipotent arm directs the movements of the vast creation. Thine omnipresent eye pervades the secret recesses of every heart. Thy boundless beneficence supplies us with every comfort and enjoyment. Thy unspeakable perfections and glory surpass the understanding of the children of men. We do most humbly invoke Thy special blessings upon the purposes of our present assembly. Let this Council be established to thy honor and glory. May its officers be endowed with wisdom to discern and fidelity to pursue its true interests. May its members be ever mindful of the duty they owe to their God, the obedience they owe to their superiors, the love they owe to their equals, and the good-will they owe to all mankind. May this Council be erected to Thy glory, and may its members ever exemplify their love to thee by their beneficence to their fellow-man, and eventually enjoy the rewards of a well-spent life in the sacred sanctuary on high. Glory be to God, as it was in the beginning, is now, and ever shall be, world without end. Amen.

RESPONSE: So mote it be.

Should time permit, an oration or some suitable address may now be delivered.

The Grand Marshal shall then address the Grand Master in the words following, viz.:

MOST PUSSANT GRAND MASTER: A constitutional number of Companions, duly instructed in the sub-

lime mysteries, having received from the Grand Council a Charter, authorizing them to open and hold a regular Council of Royal and Select Masters in this place, are now assembled for the purpose of having the same legally constituted and solemnly dedicated in *ample* form.

The Charter granted the new Council shall then be read by the Grand Recorder.

The Grand Master will then address the Companions forming the new Council as follows:

COMPANIONS: Do you accept the Charter which has just been read in your hearing by the Grand Recorder, and do you promise to perform all the requirements therein contained, conforming in all your Masonic workings to the Constitutions, By-Laws, and General Regulations of the Most Puissant Grand Council of the State of — — —?

The answer being in the affirmative, the Grand Master shall proceed as follows:

By virtue of the high power in me vested as Grand Master of Royal and Select Masters of the State of — — —, I do now form and constitute you, my worthy Companions, into a regular Council of Royal and Select Masters, by the name of Council, No.; and I hereby authorize and empower you and your successors to open and hold said Council, and to do and perform all such things as may appertain thereunto, conforming in all things to the Constitutions, By-Laws, and General Regulations of the

Most Puissant Grand Council of the State of ——
——. And may the God of our fathers be with you
to guide and direct you in all your doings. Amen.

RESPONSE : So mote it be.

An Ode or Hymn shall then be sung, or a suitable
piece of music performed, during which the Grand
Marshal shall uncover the jewels.

The following Dedicatory Declaration shall then be
pronounced by the Grand Master :

To our Ancient and Most Puissant Grand Master
Solomon, King of Israel, we solemnly dedicate this
Council. May the blessings of him who presides in
the Grand Council above rest upon all the members
thereof, and may He so direct their labors that His
name may be magnified, now and ever. Amen.

RESPONSE : So mote it be.

The following proclamation shall then be made by the
Grand Marshal:

I am directed by the Most Puissant Grand Mas-
ter to proclaim, and I do hereby proclaim this Coun-
cil, by the name of Council, No., duly
constituted and dedicated, this day of,
A. D.

Should it be deemed desirable, another suitable piece
of music may be now performed, when the ceremonies
shall close with the following benediction, to be pro-
nounced by the Grand Chaplain :

BENEDICTION.

May the blessing of the God of Abraham, the God of Isaac, and the God of Jacob rest upon and be with you always, now and forever. Amen.

RESPONSE : So mote it be.

Should any other officer than the Grand Master officiate at the dedicatory ceremonies, the word *ample* is to be omitted wherever it occurs in the service, and in place thereof shall be used the words "*in due and ancient form.*"

INSTALLATION OF THE OFFICERS
OF
THE GRAND COUNCIL.

At the time appointed for the Installation, the Grand Council being regularly opened, the Chair must be taken by some Grand or Past Grand Master; or, if none be present, by the highest Grand or Past Grand Officer, who is, or has been, a presiding officer in a Sub-ordinate Council.

The R. P. Grand Marshal shall then introduce the Grand Master elect to the Installing Officer, saying :

MOST PUISSANT : I present to you Companion, who, having been duly elected Grand Master of the Grand Council of the State of ———, for the ensuing Masonic year, now declares himself ready for installation.

The Installing Officer shall then address the members of the Grand Council, saying :

COMPANIONS OF THE GRAND COUNCIL : Companion, having been duly elected to preside over you as your Grand Master, now declares himself

ready for installation. If any of you can show just cause why he should not be installed, you will make your objections now known, or forever after hold your peace.

If objections are made, the Grand Council shall proceed at once to hear and determine the same.

If no objections are made, he shall continue to say,

No cause being shown to the contrary, I shall now proceed to install him.

The Installing Officer shall then administer the following Obligation of Office, all the companions standing :

I,, do solemnly promise and swear that I will serve as Grand Master of the Grand Council of the State of, for the term for which I have been elected, and will, to the best of my abilities, faithfully discharge the duties appertaining to that office. I do furthermore promise and swear that I will support and maintain the Constitutions of this Grand Council, and inviolably preserve the ancient landmarks of the Order. So help me God.

The Grand Chaplain shall then offer the following prayer:

O thou most holy and omnipotent Lord God of heaven and earth ! we do most humbly beseech thee to smile upon and bless this Grand Council now as-

sembled. Sanctify unto each one of us now present the transactions of this hour. Make us humble and thankful recipients of all the bounties Thou art continually bestowing upon us, and move our hearts with impulses of tenderness and charity toward all men, and especially toward those who have wrought with us their regular hours in the secret vault. Bestow upon us, we beseech Thee, a portion of Thine infinite Wisdom, and especially upon him who has been selected to preside over this Grand Council. Take from him all pride of heart, stubbornness of will, and self-sufficiency of understanding, and all vanity, ostentation, and arrogance, if any such he have; and give him in their stead a meekness and lowliness of heart, and a kindness and gentleness of disposition, that shall cause him to rule and govern his Companions with love and affection, and in thy fear.

And we pray Thee, O Lord God, that, when our labors here are ended, and the hour of everlasting rest has arrived, we may be received into the Grand Council above, and hear the thrilling welcome, "Come, ye blessed of my Father, into the mansions prepared for you from the beginning of the world." Amen.

RESPONSE BY THE COMPANIONS : So mote it be.

The Installing Officer then invests the Grand Master elect with the insignia of his office, and proceeds with the following

CHARGE.

By the voice of your Companions, you have been elevated to the highest office within their gift ; and as they rely with entire confidence upon the rectitude of your intentions and the integrity of your character, it becomes your duty to set them an example of diligence, industry, and fidelity ; to see that the officers associated with you faithfully perform their respective duties ; and that the reputation and interests of this Grand Council are not endangered by imprudence or neglect.

The important trust committed to your charge will call for your best exertions, and the exercise of your best faculties. As the representative of the wise King of Israel, it will be your duty to recite the secret traditions, to illustrate the moral principles of the Order, to cherish the worthy, and to hold in due veneration the ancient landmarks of our time-honored institution.

The purple robe, the crown, and the sceptre, are emblems of union and authority. They are to indicate to you that, while you govern your Companions with mildness, firmness, and impartiality, you are to teach them lessons of union and harmony, which are the chief supports in our great Masonic edifice. And as you are seated in the East, the place of light and heat, so you are to be the source of light and heat to those under your charge. Enlighten them with a knowledge of our traditions, our forms and ceremonies, the signification of our tools and emblems, and the general arts and mysteries of our

Craft ; and impart to them a portion of the warmth of zeal and devotion that burns in your own bosom.

By a frequent recurrence to the Constitutions of this Grand Council, and the general regulations of the Fraternity, together with a constant observance of the great principles inculcated in the various lectures and charges, you will be enabled to fulfil the important obligations resting upon you with honor to yourself and credit to the Craft. And may He, without whose approving smiles our labors are all in vain, give strength to your endeavors and support to your exertions.

The Grand Master elect shall then take his seat in the East, and assume the gavel. After which (all the Companions standing) the Grand Captain of the Guard shall make proclamation thus :

COMPANIONS : In the name of the Most High God, I do proclaim Most Puissant Companion,, Grand Master of the Grand Council of the State of, for the term prescribed by the Constitutions.

The remaining Officers elect, standing in order before the officiating officer, shall then make the following declaration :

I,, do solemnly promise that I will faithfully, and to the best of my ability, discharge the duties of the office to which I have been elected, and that I will strictly conform to the requirements of the Constitutions of the Grand Council of the State

of, together with the General Regulations of the Order,* so far as they may come to my knowledge.

After which the Officers elect shall kneel (the rest of the Companions present standing), while the R. P. Grand Chaplain repeats the following

PRAYER.

Most Holy and Glorious Lord God, the Great Architect of Heaven and Earth, we approach Thee with reverence, and implore Thy blessing on these Companions, selected to assist our presiding officer in conducting the business of this Grand Council, and now prostrate before Thee. Fill their hearts with Thy fear, that their tongues and actions may promote Thy glory. Make them steadfast in Thy service. Grant them wisdom, that they may teach Thy judgments and Thy laws. Animate their hearts and strengthen their endeavors. Bless them, O Lord, and bless the work of their hands. Accept us in mercy. Hear Thou, from Heaven, Thy dwelling-place, and forgive our transgressions. Amen.

RESPONSE : So mote it be.

The R. P. Grand Marshal will now present each of the remaining Grand Officers elect in order, according to rank, when they shall be charged by the Installing Officer, respectively, as follows :

(After each charge, the R. P. Grand Marshal shall conduct the officer elect, so charged, to his proper position in the Grand Council Chamber.)

CHARGE TO THE DEPUTY GRAND MASTER.

RIGHT PUISSANT COMPANION : Have you attended to the important obligation taken by your superior, and do you promise to support all the ancient charges and regulations as freely and fully as he has done ?

ANSWER : I do.

The duties of the important office to which your Companions have elected you will require your constant and earnest attention.

You are to occupy the second seat in this Grand Council, and it will be your duty to aid and support your chief in all the requirements of his office. In his absence you will be called upon to preside in the Grand Council, and to discharge all those important duties which now devolve upon him. Let it, therefore, be your unremitting study to acquire such a degree of knowledge and information as will enable you, when called upon, to discharge with promptness and propriety all the important duties annexed to your station.

CHARGE TO THE GRAND ILLUSTRIOUS MASTER.

RIGHT PUISSANT COMPANION : You have been elevated to the third office in the Grand Council. The duties of the important office to which your Companions have elevated you will require your constant and earnest attention. It will be your duty to aid and support your superior officers in all the requirements of their offices. In their absence, you will be called upon to preside in the Grand Council, and

to discharge all the important duties annexed to that station. Although the representative of a king, you should never forget that, in all the duties you owe to God, your neighbor, and yourself, you stand upon the same level of equality with the rest of your Companions.

Let the bright example of your illustrious predecessor in the Grand Council at Jerusalem stimulate you to the faithful performance of every duty, and when the King of kings shall summon you to His immediate presence, from His hand may you receive a crown of glory that shall never fade away.

CHARGE TO THE GRAND PRINCIPAL CONDUCTOR OF
THE WORK.

RIGHT PUISSANT COMPANION : As the fourth officer of this Grand Council, it will be your duty to sound the silver trumpet at early dawn and eve of day, when the sun's first and last beams gild the mountain-tops, to announce high noon, and proclaim the time of rest and labor.

In the absence of your superiors you will be required to perform their duties ; and as the interests of the Grand Council should never be permitted to suffer through want of intelligence in its officers, you will allow me to urge upon you the necessity of being always qualified and prepared to meet the emergency, should any such arise.

Having been admitted to the fellowship of Kings, you will be frequently reminded that the office of *mediator* is both honorable and praiseworthy. Let

it therefore be your constant care to preserve harmony and unanimity of sentiment among the members of the Grand Council. Discountenance whatever may tend to create division and dissensions among the Companions in any of the departments of Masonry. And as the glorious sun at its meridian dispels the mists and clouds that obscure the horizon, so may your exertions tend to dissipate the mist of jealousy and discord, should any such ever unfortunately arise.

CHARGE TO THE GRAND RECORDER.

RIGHT PUISSANT COMPANION: It is with much pleasure that I install you into the office to which you have been elected by your Companions. The qualities which should recommend a Recorder are: *correctness* in recording the proceedings; *judgment* in discriminating between what is proper and what is improper to be written; *regularity* in attendance upon the Grand Council; *integrity* in accounting for all moneys that may pass through his hands, and *fidelity* in paying the same over to the Grand Treasurer. The possession of these qualities, I have no doubt, has designated you as a suitable Companion for this important office. I have the utmost confidence, therefore, that you will discharge all the duties incumbent on you with fidelity and honor. May God grant that, when you shall have completed the record of your transactions here below, you may be admitted into the Grand Council above, and find your name recorded in the Book of Life.

CHARGE TO THE GRAND TREASURER.

RIGHT PUISSANT COMPANION: You have been elected to an important and responsible station in this Grand Body. It will be your duty to number and weigh out the shekels of the sanctuary, and to provide for the helpless and the destitute. The qualities which should distinguish you are *accuracy* and *fidelity*—accuracy in keeping a true and fair account of the receipts and disbursements; fidelity in carefully preserving the property and funds of the Grand Council, and in rendering a just account of the same when required. Your interest in this Grand Council, your attachment to the Craft, and your known integrity of character, are a sufficient guaranty that these duties will be faithfully performed.

CHARGE TO THE GRAND CAPTAIN OF THE GUARD.

RIGHT PUISSANT COMPANION: Having been appointed Captain of the Guard of this Grand Council, I present you with the insignia of your office. Guard well your post, and suffer none to pass it but the select, the faithful, and the true. Be ever attentive to the commands of your chief, and be always near at hand to see them duly executed.

CHARGE TO THE GRAND CHAPLAINS.

RIGHT PUISSANT AND REV. COMPANIONS: You have been appointed Chaplains of this Grand Council. Your good inclinations will undoubtedly aid you in

the performance of those solemn services which created beings should constantly render to their Great Creator, and which, when offered by one whose holy profession it is *to point to Heaven and lead the way*, may, by refining our morals, strengthening our virtues, and purifying our minds, prepare us for admission into the presence of our Supreme Grand Master, where happiness will be as perfect as it is endless.

CHARGE TO THE GRAND MARSHAL.

RIGHT PUSSANT COMPANION : The office to which you have been appointed is one of much importance in the proceedings of this Grand Council. In the discharge of the duties appertaining to it, and with which you are familiar, be fervent and zealous. Let uprightness and integrity attend your steps; let *justice* and *mercy* mark your conduct, and predominate in all your actions through life. You will now assume your station.

CHARGE TO THE GRAND STEWARD AND SENTINEL.

PUSSANT COMPANIONS : You are appointed respectively to the office of Grand Steward and Sentinel of this Grand Council, and I now invest you with the implements of your office. As the sword is placed in the hands of the Sentinel to enable him to guard the sanctuary and entrance to the secret passage with sleepless vigilance against intruders, so should it morally serve as a constant admonition to

us all to set a guard at the entrance of our thoughts, to place a watch at the door of our lips, to post a sentinel at the avenues of our actions, thereby excluding every unworthy thought, word, and deed, and enabling us to preserve our consciences void of offence toward God and man. You will now assume your respective stations.

CHARGE TO THE MEMBERS OF THE GRAND COUNCIL.

COMPANIONS : From the nature of the constitution of every society, some must of necessity *rule*, and others *obey*. And while justice and moderation are required of the *officers* in the discharge of their official duties, subordination and respect for their rulers are equally demanded of the *members*. The relation is reciprocal ; the interests of both are inseparable, and without mutual co-operation the labors of neither can succeed. A house divided against itself cannot stand. Let, therefore, brotherly love prevail among you ; let each be emulous of the others in all good works, and *in no other way*. Let the avenues of your passions be strictly guarded ; let no curious intruder find his way into the *secret recesses* of your retirement, to disturb the harmony which should ever prevail among the *select and chosen*. In so doing, you will secure the prosperity of this Grand Council, the respect of your Companions, the commendation of your own consciences, and, finally, the approval of your Supreme Grand Master and a Crown of Life.

The Grand Master shall then make the following proclamation :

I am directed by the Most Puissant Grand Master to proclaim, and I do hereby proclaim, the officers of the Most Puissant Grand Council of Royal and Select Masters of the State of duly and regularly installed in ample form.

The Right Puissant Grand Chaplain shall then offer the following or some suitable prayer, which shall conclude the ceremonies of installation of the Grand Officers.

To Thee, O God, we now commend ourselves, and the varied interests committed to our charge. Ever keep and preserve this Grand Council in purity and usefulness, and may its proceedings tend to Thy glory and the benefit of our race. Amen.

RESPONSE : So mote it be.

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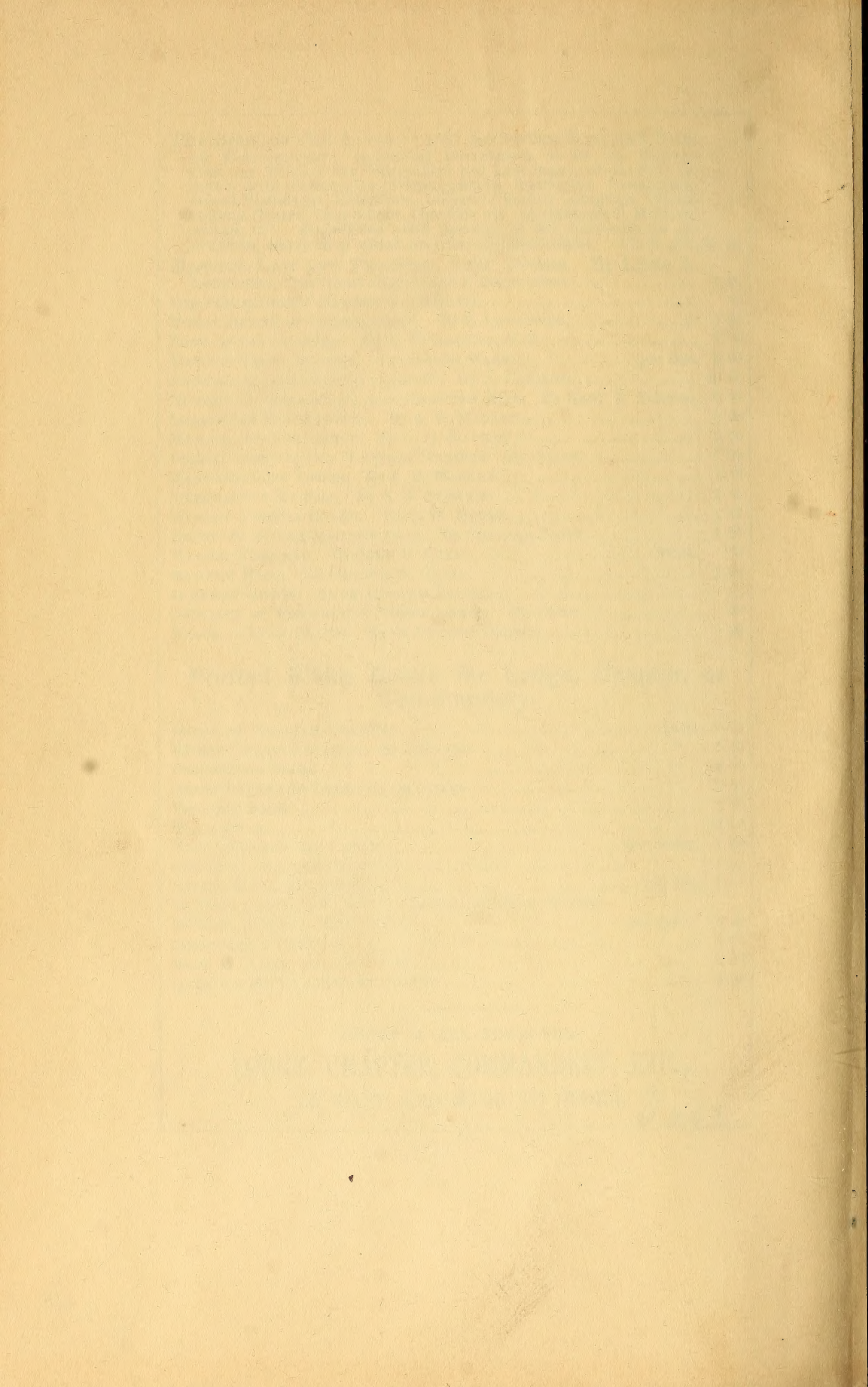
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